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CALVINIST CONTACT
35TH YEAR OF PUBLICATION, NO. 1705 AUGUST 10, 1979

Back to God Hour French ministry

Back to God Hour French missionary, Rev. Aaron Kayayan, is greeted in Zaire, Africa, where he is helping establish a Reformed church.

Refugees come to a new land

by Arie Van Eek

Mr. Van Eek is executive secretary of the Council of Christian Reformed Churches in Canada.

Refugees are no longer a topic of our conversation. They are people, people without a country. They are people who have a well grounded fear for their lives. All because of their race, their political beliefs or their religious beliefs.

They have endured disease; hunger, extortion, death, and piracy on the high seas. They cannot stay in the camps of host countries which themselves are poor, overcrowded and in great political tension. Their families are split up, mourning loved ones lost in flight; and desperate — or is their last hope a well-founded one?

On the other side of their world lives a people, too, a people with a country, a people saved by God's grace and growing in their freedom from sin and fear. They are growing in their faith in the merciful and great High Priest. They begin to express their Christian political beliefs. They have not quite forgotten the devastation of senseless war, and the fearfulness of racial genocide. These people are thankful to God and people, for a new start in a free land.

Now they respond to the cry of those who have lost their voice. All because they have an Advocate with the Father. His Word, yes He Himself, takes on the refugees' flesh and blood.

To mid-July 145 groups have sponsored 160 families. These groups represent 123 Christian Reformed Churches in Canada. The remaining 60 churches are in various stages of planning for Refugee sponsorship. The deacons in most churches have given firm leadership. In many churches, committees are formed to aid in the reception of refugees. Thus, for example, in New Westminster, B.C., each of nine Bible study groups has applied for one family. In others, work committees enlist members in the tasks of seeking employment, housing, clothing, furniture, volunteer help of doctors, hospitals, help in orientation, help in language, and registrations for services such as medical insurance, family allowances and education. The extent of Christian imagination applied to the problem seems to have no limits!

The Reformed Churches in America and the Canadian Reformed Churches are enlisting their congregations in helping these needy people also. In addition, especially in smaller communities across Canada, many inter-church groups have been formed for sponsorship and re-settlement. Many churches and groups of five or more resident adult Canadians (age 18 or older) have taken advantage of their opportunity to sponsor under the auspices of the Council of Christian Reformed Churches (CCRCC). The procedure simplifies the relationship to government and shortens the time from application to reception of the new Canadians.

The Canadian director of CRWRC and the executive secretary of the CCRCC have also put pressure on major denominations to aid and encourage their "parishes" in sponsorship by signing a national sponsorship agreement. They have spoken to about 20 groups. They have overtured the government to drop the resettlement quotas and to work on the political solution to the gross injustice perpetrated by the countries from which these Refugees flee. We leave to the reader's imagination the kind and flow of blessings coming back to those involved in the labour of love!

Settlement involves more than all of this: It means churches of a community agreeing to apply for people of the same country (Cambodians, Laotians, Chinese, or Vietnamese Nationals). It requires ministering to arrivals' social needs by bringing them together for a conversation or a party. It means seeking out sponsored believers to aid in setting up and leading Bible study groups possibly on an inter-church basis in their own language. It means getting Bibles in their language from the Canadian Bible Society book store.

It means offering Christian education for their children. It means helping our sponsoring hundreds to respect our shaken new neighbours' need for respect, privacy, personal choice and to "do to them all the things that you would have others do to you".

It may also mean approaching the local public school board for setting up evening language classes. For this, sponsors themselves may recruit the teachers! We may also need to alert local industry that Canada Manpower will pay them up to 60% of wages for retraining unskilled employees.

cont. on page 5.

Viewpoint

The welcome mat for refugees

This affair which we are having with the refugees reminds one of post-war Canada when we were among those thousands of Europeans who made the trip across the ocean to a new country and a new life.

But the similarity ends there. We were not refugees. We had homes and jobs and families back in the old country. We did not flee for our lives, we fled for a better life.

We are Canadians and Americans now and we can undoubtedly identify with those thousands of refugees who are in the process of leaving Indochina in search of a new home. There are some 260,000 refugees and they will be spread among 72 participating countries. Canada will receive an estimated 50,000 of them by the end of 1980, or almost one-fifth of the total number of refugees.

Canada is doing its part in accepting these people, thanks to Employment and Immigration Minister Ron Atkey, External Affairs Minister Flora MacDonald, and the persistence of several church leaders in the country to press the federal government to open its doors wide for the refugees.

Where will these 50,000 refugees go? Numerous church groups are sponsoring one or two families, organizations and associations are handling larger numbers, and the rest will simply be processed and housed by the government.

There are a number of interesting stories surrounding refugee sponsorship. You have already heard what the Reformed community is doing. Many local church groups are sponsoring refugee families, providing housing for them and furniture as well as clothing, food and jobs.

To date some 16 major national churches and other groups have concluded sponsorship agreements with the Canada Employment and Immigration Commission.

The Canadian Jewish Congress recently announced plans to sponsor the resettlement of 1,000 Vietnamese refugees in the Jewish communities of Toronto, Montreal and other parts of Canada. In addition, the Congress donated $10,000 towards hunger relief for refugees still confined in the overcrowded camps in Southeast Asia.

The town of Vegreville, Alta., has taken on the responsibility to sponsor 25 Indochinese families in what might well become a model for co-operation between various private sector interests and local government in refugee sponsorship.

Many of our churches have become involved in the refugee program and we should be thankful for that. Undoubtedly, many of us recall that traumatic move to Canada 25 or 30 years ago and we are only too willing to help out.

We should give due credit to such organizations as the Council of Christian Reformed Churches in Canada for organizing this refugee sponsorship program so well and for providing leadership to the churches and deaconates. The council's executive secretary, Arie Van Eek, spent a great deal of time in Ottawa in contact with the proper immigration officials to make this sponsorship program possible.

Some churches have already received these families in their midst. How will they adjust to this new life in a new country? Will they feel at home among the fair-haired Calvinists when they come to worhip on Sunday?

Perhaps of equal importance is this question: How will we adjust to them? Will we be willing to give up our precious pew seat in church so that they may sit there? Will we have them over for coffee and dinner? Will we let our sons and daughters date their sons and daughters?

I hope so, for Christ's sake.

Keith Knight

by Keith Knight

NewsViews

How to survive a child's death

Bereaved Parents of Ontario is a recently founded group which consists of men and women who have gone through that most traumatic of experiences — the death of their child.

A child's death evokes many feelings. Guilt is one of them. Survivors of the Holocaust know that there is a syndrome called "survivor's guilt", sparked by the unasked and unanswerable question: "Why was I chosen to live when so many of my dearest ones had to die?"

Parents too, inevitably ask this question: "Why do we continue to live, we who have already enjoyed the fullness of life, while this child is taken away even before he has had a chance at life?"

One of the largest problems parents face is to accept the reality of their loss and then to go on to live comfortably with the memory of their child and rediscover the meaning of life for themselves.

Perhaps no one can better understand such circumstances than those who themselves have lived through the experience.

The headline of the brochure published by the Ontario association asks: How Shall I Live Without My Child? and begins with a strong, straightforward statement: "The death of a child seems so wrong ... children should not die before their parents do."

Parents are in desperate need of help when their child dies. "Because of the loss their marriage may be in jeopardy; many experience alcoholism or sexual dysfunctions or other serious problems within the family. Surviving children may mistake their parents' anguish as a sign that they loved the dead child more than they loved them. These children suffer many of the feelings the parents experience, but are even less able than the adults to cope.

Bereaved Parents of Ontario provides moral support. Such a support system should exist within every church community too. Where numbers warrant it, groups of couples should get together from time to time to provide moral and spiritual support. Even though parents might very well accept the death of their child *as Christians*, it often takes much longer to accept that death *as humans.*

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Christian education in emerging Asia — Part one

by Johan D. Tangelder

Dateline: The World

Christian colleges and universities in the world today, particularly in Asia, are falling short of the standards of a Christian institution. This was a comment made by Dr. Paul T. Lauby, executive director of the New York-based United Board of Christian Higher Education in Asia (UBCHEA), when he spoke at the Silliman University in Dumaguete City, Negros Oriental.

Dr. Lauby, who just recently visited the United Board-supported schools in Asia, said that institutions of higher learning are facing "serious accusations of elitism and expansionism because they are torn between the lure of expansionism and the fulfillment of their missions."

He mentioned that it is not the largest university that is the most influential but the one with ideals and integrity. He also stated that Asia's vast expenditures on education are not paying off in terms of quality of life and social justice. He added that nations are not getting the fruits of their tremendous outlay in money; there is little correlation between education and the development of nations.

Lauby claimed that Christian schools are falling short of their Christian ideals, despite their material expansion.

What is the state of Christian education in Asia today? What are its opportunities? Where are its problem areas? Does it have a future?

We live in post-colonial times. In the colonial area, Western powers often exploited their subjects. However, colonialism also brought benefits. It was under colonial rule that freedom of religion developed as a basic human right in Asia and Africa. In 1947, the United Nations drew up a "Universal Declaration on the Rights of Man", which it officially adopted at its General Assembly meeting in Paris in 1948. In this document, freedom of religion for everyone was proclaimed. In our post-colonial times, freedom of religion is on a serious decline. The situation is grave! The Church of Jesus Christ in the Western world must become a real voice for those who are threatened by the loss of this basic human right — the freedom of religion.

In many Asian nations, the whole enterprise of Christian education is either impossible to carry out or it is in a precarious state. In communist countries, the government monopolizes education with its Marxist ideology. In Islam and Buddhist nations, these religions have taken the sole right to feed the minds of youth.

Buddhism

Buddhism, is an ideology, lays claim to the total man, his culture and nation. Buddhists are rising up with the cry, "One religion, one race, one language." In Thailand, Theravada-Buddhism has been the religion of the state since the twelfth century. According to the constitution, the king must be a Buddhist. The princes bear the title "Defender of Buddhist Teaching."

Buddhism penetrates every part of Thailand's life. Westerners are often enamoured by the Thai Buddhist way of life. They are impressed with the Buddhist teaching on the love for life. What do the Buddhists mean with "love for life"? It means leaving people well enough alone. If a man walks towards a collapsed bridge, you don't stop him. You don't want to interfere in the life of your fellow man. Buddhists are forbidden to kill. Thais don't kill their fish, but let them lie on the beach until they die, and then eat them.

What hope does Buddhism offer? Buddha claimed to be the "Enlightened One"; yet his answers to his disciples regarding the eternal destiny of the Buddhist were vague. When a young mother Kisogotami lost her first born baby and asked Buddha for "medicine" which would give life, Buddha told her, "You thought that you alone have lost a son? The law of death is that among all living creatures, there is no permanence!" As a former devotee of Buddha put it, "Buddhism is a 'law of death' rather than 'the Way of Life.'" Thailand is a one religion state. Yet other forces, including growing evangelical Christianity, gain on influence in social and political life.

Islam

The cradle and centre of Islam is oil rich Arabia. The vast majority of Muhammad's followers are in Africa and Asia. It is a theocratic religion. Politics and religion are intertwined. There is no separation between religion and state in Islamic thought. In many new nations, Islam is the established religion. The Muslim philosopher Al Gazali wrote, "When Muhammad became head of state it was not a temporary expedient but the essence of Islam; and the notion that Islam can be merely religious is a ruse from Europe to undermine the faith. Sayyid Qutb defines social justice as the proper Islamic harmony between all deparments of life."

To be continued.

LETTERS

Send us your refugees!

July 4, 1979
The Honourable Ron Atkey
Minister of Immigration
Parliament Hill, Ottawa

"Thank you for recent readjustment on refugee quotas. Refugees need help now. Under the joint assistance program 140 Christian Reformed Churches have applied for 150 refugee families to come to Canada. They will sponsor more. Other sponsors follow. They have homes and jobs now. Community efforts also multiply.

But all hopeful hosts express frustrations over length and quality of the delivery process.

We suggest more selection officers abroad, and boats for transportation. We pledge help in selection abroad and in processing in Canada.

Please make Canada wide open to refugees. Do not deny the unskilled, widows, aged and larger families. Let Canada's compassion be genuine, just, and prompt."

Rev. A.G. Van Eek, Executive Secretary
Council of Christian Reformed Churches in Canada
(416) 689-5266

Dr. Remkes Kooistra, chairman
Committee for Contact with the Government of the Council
of Christian Reformed Churches in Canada

A (boat) people aborted

Dear Sir:

At the time of writing, sanctimonious western nations in a world conference are denouncing eastern leaders for turning refugees adrift. They have unlimited gall in view of their callous treatment of the unborn. Our Minister of External Affairs should remember that between 1969 and 1977 more than 330,000 human beings were selectively and deliberately killed in Canada.

In 1976-77, in the name of love and justice, our laws, enacted by men of Christian training, permitted the killing of 112,042 (Stat. Can.) babies in the wombs of Canadian mothers. This is a horrendous average of one every ten minutes in a country of plenty.

In 1979, in true love and justice we are providing refuge for thousands of "Boat People" mothers. Certainly, in view of our legalized crime, we should do no less and do it in a spirit of humility.

In 1981, in the name of love and justice, will we be destroying human offspring in the "boat mothers'" wombs? Will "psychological stress" be the factor in the undefined "health" of the mother enabling our hospitals' three — doctor panels to pass for destruction thousands of immigrants' babies, with costs of the procedures (?) chargeable to OHIP, etc., subscribers?

If we kill Canadian babies made to the image and likeness of God so cavalierly, are we going to respect the life of Oriental children made to the same image? If we are not willing to provide government assistance to distraught Canadian mothers and their offspring, how will we treat the "newcomers" in their time of need? Will they have been rescued from the boat only to end in the hospital incinerator? Ask your M.P. for the answer.

Leonard C. Walsh
Hamilton, Ont.

Wayside spot

Dear Sir:

As a member of the Christian Reformed Church I am bothered by the sight of the Wayside Chapel on Highway 6, south of Hamilton, Ont.

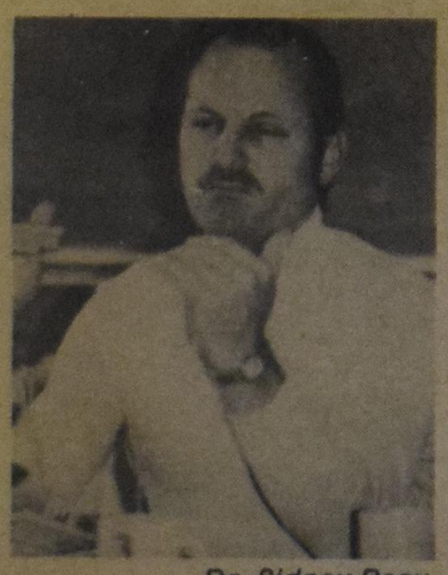
I realize the problem with the gas station next door, blocking the view and spoiling the location of the chapel.

Would it not be better to relocate the building to another main highway somewhere in the Hamilton classis? Instead of letting the grass grow and the gardens go wild, I am sure another location could be found so the Chapel can serve the purpose it was intended for.

A concerned Calvinist

INTRODUCE A FRIEND TO CALVINIST CONTACT AND HAVE THEM JOIN THE C.C. FAMILY

A look at Liberation Theology



Dr. Sidney Rooy

by Betty Westrik

Is liberation theology a promising sign of renewal in the church or another step on the road toward the secularization of Christianity? Within the family of the Christian churches, both Protestant and Roman Catholic, this question is hotly debated. How should Christians within the Reformed tradition view this particular branch of Christianity?

To learn more about this significant new movement of our time, some 30 persons enrolled in a three-day seminar from May 28 to 30 under the competent leadership of Dr. George Vandervelde, one of the staff members of the Institute for Christian Studies in Toronto. The registrants, mostly ministers of the Christian Reformed Church, also included a political activist from Ottawa and a few members of the Christian Labour Association of Canada.

What is unique about liberation theology is the emphasis on the social and political significance of the Gospel. This involves a determined attempt to overcome the split between the so-called secular and the sacred. Reformed Christians no doubt welcome this intention, but they nevertheless need to ask a number of critical questions.

An outstanding feature of liberation theology is that it thrives in countries afflicted by crushing poverty and political oppression. Latin America, which is 90 percent Roman Catholic, has been in the forefront of this development. Many priests are actively involved in helping the local people to end oppression and poverty.

Exactly because liberation theology, especially in Latin America, was born in the midst of immense hardship and often at great risk to its advocates, careful study and keen awareness of the prevailing circumstances are called for. Where criticism is warranted, it must be undertaken with sensitivity toward the cause of the oppressed. It was in this spirit that the I.C.S. seminar tried to come to grips with this important branch of modern Christianity. What contributed to its success was the participation of two persons with first-hand knowledge of the situation in Latin America.

Father Raymond O'Toole, a Roman Catholic Priest, told of his experience during eight years among the impoverished people in the Amazon region of Brazil. His account of the hardships and injustice suffered by the people was gripping. Father O'Toole and his colleagues did all they could to help, but they began to see that the traditional answers were simply not satisfying. Consequently they concerned themselves not only with the alleviation of poverty but also with trying to find the causes and possible remedies for the blatantly unjust conditions under which people were living. O'Toole sketched a picture of the local economy and political structures that perpetuate injustice and poverty because they are part of a larger, international scheme in which capitalism and the profit motive are all-powerful. If the audience might at times disagree with his evaluation of liberation theology, there could be little doubt about the rightness of the cause of the oppressed in Brazil and other Latin American countries.

The second speaker with long experience in Latin America was Dr. Sidney Rooy of ISEDET (Instituto Superior Evangelico de Estudios Teologicos) at Buenos Aires, Argentina. Professor Rooy's Reformed background was obvious. At the same time, he warned against easy categorizing and rejection, stressing the need to understand the context in which the spokesmen for this branch of theology are living, often at great personal risk. Rooy pointed to some of the positive elements within this theology while he also subjected it to a critical analysis. He warned especially against the danger of subordinating the Word of God to the human context so that men are in danger of losing sight of the uniqueness of the work of Christ.

Dr. Vandervelde presented an overview of the developments within the Roman Catholic church on the basis of the important Papal encyclicals of the last century and of the 1968 Conference of Bishops in Medellin and the 1979 Conference in Puebla. He furthermore gave a carefully delineated description of the works of Gustavo Gutierrez and Jose Miguez Bonino, two leading Latin American spokesmen for liberation theology. Vandervelde singled out a number of critical shortcomings, especially in their concept of grace and creation. He felt that their emphasis on practice tends to overlook the reality of grace and forgiveness. Related to this is the tendency to see Jesus as a model and the cross as a sign of suffering without redemptive significance. He was also critical of the idea that Marxism can be used as a neutral tool of social analysis.

The high level of the lectures and discussions coupled to the first-hand experience in Latin America of two of the participants made this a very fruitful seminar. This opportunity to learn and discuss together in the light of God's Word, again demonstrated the significant way in which the Institute for Christian Studies is albe to serve the Christian community. For that all of us may be truly thankful.

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Church Page

A catechumen's paraphrase

Our heavenly Father, help us to live full lives, that we may praise and worship you. Rule us by your word and destroy all that goes against you. Help us to do your work faithfully and to reject our own will. Take care of our physical needs and help us put trust in you alone. Forgive our sins as we are determined by your grace to forgive others. We are too weak to stand up against sin and the devil; will you make us strong to resist the enemy until we are completely sinless. We ask these things because only you can provide them and you should receive all the praise, forever. Amen.

First Chr. Ref. Church
London, Ont.

Christian education

For some time now consistory has been wrestling with the problem of the confusion and division that exists in consistory and congregation regarding Church Order Article 71 (Christian Education). Consistory deemed it advisable to place this matter before Classis and ask for their counsel and help. Following is the letter as it was placed before Classis:

"Since our previous classis meeting of January 31, 1979, several members of this consistory have invested considerable time and energy, mainly, just to assess their commitment to and understanding of C.O., Article 71 and its implications for their work (calling) as office-bearers of the CRC.

"Recently, together with the neighbouring Chr. Ref. Churches of Blyth, Clinton and Exeter, we have become part of a joint consistorial effort to discuss and address, if possible, the pressing financial burdens of the Clinton and District Christian School, the need for more promotion and the call for greater commitment to the cause of Christian Education.

"Though we bemoan the confusion and division that exists among our people generally over the cause of Christian education we see that the disunity which characterizes us as leaders is of more serious and immediate concern. That disunity, we believe, involves especially the following three questions:

- Is Christian education a "covenant demand" or is it just a matter of personal preference, a matter of private concern?
- Is Christian education properly the business and concern of our consistories, as Article 71 of C.O. states, or is it not?
- In so far as Christian education can be said to arise out of and for the benefit of the entire "faith community," is it the privilege and responsibility of that total community (financially or otherwise) much as the public school system or just the privilege and responsibility of the parents who happen to send their children?

"We feel we need definite answers to these crucial questions if we ever hope to obtain unity of mind and singleness of purpose in the Goderich consistory and congregation as far as Christian education is concerned. Being not only officebearers of the Goderich Chr. Ref. Church but of the Christian Reformed Church as well, as our very presence here among you shows, we appeal to your brotherly concern for us and covet your counsel and help.

Yours in Christ, Consistory of the Goderich Chr. Ref. Church.

Classis response

Classis appointed a committee of delegates who met and studied the problem, and made the following recommendations:

- Christian education is a covenant command.
- Article 71 of the Church Order states that Christian education is the business of our consistories and if there is disagreement then it should be made known and it should be changed.
- The total believing community is responsible for the care and nurture of our children. cf. Deut. 6; Prov. 1:1 and following; see also Christian literature written on the subject.

Classis unanimously adopted the committee's recommendations.

Moonies

As many of you will remember, we have reprinted an article in past issues entitled, "Inside the Moon and Other Cults". Some of you may have thought, what does it matter to us anyway?

The importance of knowing about these cults has been demonstrated in the Reformed Churches in the New York and New Jersey areas. Apparently members of the Rev. Moon's Unification Church have been attending RCA churches in those areas and later used the identification with the RCA churches to get into homes to recruit new members for the cult.

The Douglaston (N.Y.) RCA church has taken aggressive steps to counteract the presence and influence of the "Moonies" by printing a public announcement, warning the community and offering an adult seminar on the Unification Church. It seems that the craftiness of these cults demands careful vigilance on our part.

Maple Leaf Ref. Church
Toronto, Ont.

Pastoral Pondering

Congregational prayer

One of our members sent in a contribution prompted, no doubt, by last Sunday evening's plea prior to "Prayer Request Time." I cannot resist sharing it with you:

"A few thoughts about prayer requests and, more especially, about the silence before the prayer. When we first started these prayer requests, we all sensed a kind of embarrassing silence when nobody came forward to request a prayer or make a testimony. We let out a sigh of relief when the minister would say at last: 'Let us pray.' But after a while we grew familiar with it and were not so anxiously waiting for someone to stand up to rescue us from this delicate situation. Instead, now when the request is made, most of us turn into ourselves, searching for whatever it may be in our lives that requires special prayer. There are the worries we carry day in, day out: for a son or daughter who did not want to come to church; for a father or mother who is getting old and so close to the end of life; for family and friends who are in need of our prayers. And, above all, we want to thank God for all the blessings we have received. All this comes up in this little moment of silence and makes it less embarrassing. It is a moment of closeness to the Father. Even if nobody comes forward, there is a lot of prayer in our hearts. Only when there is a special need we would not hesitate to come forward because we believe that a congregational prayer works miracles. We have experienced that many times in the past. But our everyday need is in the silence before the prayer. Therefore, it has become a very important moment in our service."

A beautiful thought, I thought. Silence filled. The prayer begins when the requests are only just beginning to pour in.

Rev. H. DeMoor
First Chr. Ref. Church
Edmonton, Alta.

Recognize the devil for what he is

Last night we watched a television program about a girl who became caught in the grip of one of the cults. The organization, called the "Divine Messenger," gradually brainwashed the girl, at the same time tearing her away from her parents. She became completely hooked.

As I followed the program I thought of 2 Cor. 2:11: "For we are not ignorant of his schemings." The apostle speaks here of the tactics and ways of the devil. Satan has been called God's ape; he can only destroy.

Where do you find Satan at work? Wherever the Lord is working. You can see this already in the beginning. In an extremely subtle way he tempted the woman. While Eve should have said, as did the second Adam, "Get thee behind me Satan!" she allowed the devil to do his work. Hence all the tears.

The different names of the devil tell us something about his person and his work. Thirty-five times he is called "the devil" or accuser, fifty-two times "Satan" or enemy. He is called "the ruler of the world" (John 14:30), and "Beelzebub" (Matt. 12:24) — coming from Baal worship, "Lucifer" (Isa. 14:12), "Appoloyon" (Rev. 9:11) meaning the destroyer, "Belial" (II Cor. 6:15) or worthless one, "Dragon" (Rev. 12:7) or ferocious one, and "serpent" (Rev. 12:9) meaning the crafty one. He is referred to as: "the murderer from the beginning," "the father of lies." Don't get the impression that Satan is just some kind of impersonal force as the cults make him out to be. Think of him rather as a superhuman personality. The Bible talks about his thoughts and knowledge and feelings. That's why we are told: "Give no opportunity to the devil" (Eph. 4:27) and "Resist the devil that he may flee from you" (James 4:7).

What are some of the devil's tactics? II Cor. 4:3 and 4 tell us that Satan wants "to blind" the minds of men. There are thousands of people today, particularly at the public high schools and universities, who boast of their great minds and understandings. They say that all things can ultimately be solved by man's brain. They really are to be pitied! What is man apart from God? They are in darkness and ruled by the evil one. Then there is "spirit of error" (I John 4:6). Satan is an expert in false teachings. You must have noticed how often the New Testament refers to doctrines of demons, the antichrist and misleading spirits. It is for this reason that we are told to "test the spirits to see whether they are of God" (I John 4:1). In this connection we must think of the apostle's statement: "The time is coming when people will not endure sound teaching" (II Tim. 4:3). There are "healthful" teachings and "sick" teachings. The Bible relates a healthful teaching for the life of a man who realizes that nothing but the almighty power of God that was manifested in the redemptive work of Christ can make him a Christian.

It ultimately is a matter of control and authority. Do we belong to Christ utterly, entirely and absolutely, or not? Our life becomes sick and unhealthy when we "turn away from listening to the truth and wander into myths" (II Tim. 4:3). So this is the point: Is your heart overflowing with love for Christ, his Word and his commandments? Are you filled with wonder that you are, in Christ, saved by grace? Or are you quite unhappy about this explanation? Do you want to follow Christ and the thoughts of your own sinful mind and understanding? Where do you stand? What matters most in your life? To whom does your heart belong? You have got to speak up and follow: the Word of life or the realm of darkness.

Rev. J.S. Hielema
Maranatha Chr. Ref. Church
Calgary, Alta.

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Refugees come to a new land

continued from page one

Recent refugees have proven to be hardworking and well-adapting, dependable workers. It may also mean reminding the people who are afraid of increasing unemployment that they who have nothing will buy more consumer goods. We may even remind each other that Canada's borders open wide to the homeless provide greater security than the stockpiling of hardware that can only destroy man and his world.

Many have asked: What does it cost? The answer depends mainly on whether you can find work and on the cost of housing. Most families for whom these two are available need basic furniture, food and clothing. These will cost no more for them than for our own families. Since most families are self supporting within three months, the costs of modestly outfitting a home plus three months of living costs for the family add up to the cost to the sponsors. Our agreement is for total support for one year or until the family is financially independant. In consultation together, the family and sponsors will agree when that time has come.

Many churches are facing realistically the need for long-term involvement. As soon as the first family, whom they have sponsored, is able to help itself, they apply for other families. They repeat the process, and use the things learned from earlier preparation and from the new arrivals themselves. They also know that many families have been split up in flight. They will want to help the employed members now in Canada to bring the rest of their family here as regular immigrants under the family reunification provision of the new immigration law.

A number of people want to adopt orphans. The federal government (Immigration) and provincial governments (Health and Welfare) are trying to work this out. Meanwhile, the very young children are cared for by other family members and friends. However, fostering young people aged 14 and over is a possibility now, preferably in groups of two or more.

There are still two bottlenecks in getting people here fast. Until mid-July too few planes were chartered. Now seven or more flights will bring about 2000 people to Canada in each month of August, September and October. Furthermore, Mennonite Central Committee and CRWRC in close cooperation, are each sending a Christian couple to the camps in Thailand and Malaysia to select the families which their sending churches wish to sponsor. Presently, the need for relief help in the camps is also under study.

Do you want to sponsor a refugee or family? Take these steps:

1. Form a group of five or more adult Canadian residents in church or community and enlist deacons help or commit at least $2500 for each family to come. Also decide which nationality and size of family you will sponsor.

2. Apply for sponsorship forms from Executive Secretary of CCRCC (Box 82, S.S.1, Waterdown, Ont., L0R 2H0; phone (416) 689-5266). He mails these out by return mail.

3. Let your appointed contact person take our letter of approval to the nearest office of Canada Immigration Centre and tell the officer what kind of family you wish to sponsor. You can state preference as to nationality, occupational skills, language, family, age and size, special needs and even religion. However, it is easier to find your family, if you are flexible in your demands.

4. Immigration officials will tell you when they have found your family. If you agree to sponsor them they will be sent on the earliest available flight, after medicals, visa preparation and transport from remote camps to the airport.

Excuse me for this abrupt ending. I am going to the airport now. The first family to come to our church is sceduled to arrive in one hour. In Jesus' Name and for His people I want to be there and wish them Christ's Peace!

Campus ministry notes

1. All Ontario students and prospective students of universities and of Christian and community colleges, are invited to come to Lakewood Christian Conference Grounds in Forest, Ont. for Labour Day weekend, Aug. 31-Sept 2. All campus chaplains will be welcome as well. There will be a minimum of organized activities and a lot of informal sharing. Dr. Remkes Kooistra will be present at the group camp with his trillium. During the "college sectional" slides on campus life will be shown. Ed Drake, songwriter and composer, will present special music. If you plan to come drop me a line: Dr. Remkes Kooistra, 453 Albert Street, Unit 12, Waterloo, Ont., N2L 5A7, tel.: 885-6105. The camp fee is $1.50 per person per night.

2. On Sept. 9 all students enrolled in the University of Waterloo or the Wilfrid Laurier University are invited to attend the morning service in the Waterloo Christian Reformed Church which will be held in the auditorium of Conrad Grebel College. Parents and relatives are invited as well. After the service lunch will be served to all. This is a special get-acquainted program. New students can meet older students. Also a number of professors and staff people will be present.

In Guelph the special welcoming service will be held on the same date in the Guelph Christian Reformed Church on Water Street at 5 p.m. Here new students with their parents can meet Rev. Ed. Den Haan the campus minister, and others of the university community as well. After the service supper will be served.

3. The Huron Campus Ministery Committee and the chaplains at the universities, Rev. Ed Den Haan and Dr. Remkes Kooistra, would like to know the names and addresses of all Christian Reformed and all Reformed students in order to provide essential pastoral care. Therefore all consistories, parents and students are urged to inform the committee. Write to HCMC Kitchener Bridgeport, Box 8086, Kitchener, Ont. N2K 2B6, or inform one of our campus ministers: for Waterloo, Dr. Remkes Kooistra; for Guelph, Rev. Ed Den Haan, 5 Keats Crescent, Guelph, Ont., N1G 3B1.

For the Committee,
Remkes Kooistra

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SMALL TALK

Nowadays, nudity is no big deal anymore. Our permissive society has become used to topless waitresses, Miss Nude Beauty Contests and the centrefold in Playboy Magazine. (Come to think of it, it's mostly the female body that's on display which doesn't say much for the equality of the sexes!)

At any rate, even if we do not frequent restaurants where bare-breasted women serve the after dinner coffee, nor attend beauty contests for girls in the buff, nor ever glance at a centrefold, then still, walking down any city street on a hot summer's day we are exposed to much of the human anatomy that really should not see the light of day in public.

By today's standards I probably rate as an unbelievable prude. I even become uneasy in my very own living room when a lot of flesh is flashed on the television screen, and I either turn the knob or try to divert the attention of those around me by some remark.

I dislike low-cut dresses, tight jeans and short shorts. I often wonder how people wearing this kind of apparel can be so casually at ease while they are thus on display. The question also occurs to me whether the people of today are any better at withstanding temptation than those of yesteryear. Does overexposure really raise the level at which one becomes unduly excited?! And if so, where will it end?!

Then too, our modern fashion, or lack of it, doesn't do much for the looks of its adherents. Like it or not, we all look better with something on. Clever people know how to hide or play down any bodily flaws by wearing the proper outfit.

But now, as if all this flaunting of flesh by strangers on the street and the screen were not enough to cope with, I have discovered that many young (and not so young) parents also encourage nudity in the home.

Knocking before entering the parental bedroom is out. Locked bathroom doors are a no-no.

Taking a shower has become a family affair with father, mother and their brood prancing around together under the nozzle with no doubt a little shoving and pushing for a direct hit of the water's stream. It makes for an emotionally healthy family, they say.

My hang-ups, if you want to call them that (and those togetherness people probably will), must have been caused by the fact that I was taught to knock and lock.

It seems I was terribly deprived since I never saw my parents without their clothes on nor did I ever share a bath or shower with my siblings after I indicated at the usual age of six or seven or so that I felt too big for that.

It makes me wonder what we did to our own children. At a tender age they were taught that their little knuckles were for knocking and closed doors were to be respected. In turn, we honored their wish for privacy. It was the wrong thing to do, I am now told.

Was it really? As far as I can see, and I'm quite perceptive when it comes to my offspring, they are a well adjusted bunch. They enjoy their sexuality and so do I, believe it or not! I enjoy it as a gift from the Creator who created us male and female. But I like to handle this gift with care. Like many other precious things in life, it's fragile and worthy of some special protection. Too much casualness in dress and behavior is ignoring the fact that we live in a sinful world. Didn't God Himself provide Adam and Eve with a garment after they had become painfully aware of their nakedness? Should we know better than God?

As a parent, Noah was pretty upset by the lack of respect shown to him by his youngest son while he lay naked in his tent. Of course, he was very much at fault in this instance himself. Nevertheless, the lessons in respecting one's own and each other's dignity within the family which he must have taught his children earlier, did pay off.

Even though he forgot himself, his two oldest boys left his pride intact and their reward stresses the importance of their deed. The human body is the crowning glory of God's creation and people endowed with striking beauty are a joy to behold.

Warmth, tenderness, touching and an open atomsphere are very desirable elements of family life. But so, I firmly believe, are modesty and a healthy sense of privacy.

Lynn Miller

by Ralph Heynen

PASTORAL COUNSELLING

Being perfect

Much of our teaching, our preaching and our writing presents to people the ideal towards which we ought to be moving. The Bible tells us that we ought to be perfect. And I believe that the term "perfect" could better be translated "mature" because that is something that we understand better. There are impossible ideals before us if we're going to reach towards perfection because perfection is only an illusion.

At the request of an editor of a magazine, I wrote an article about the ideal marriage. I clearly stated that there is no such thing as an ideal marriage, nor should you expect it. There can be a mature marriage; there are relationships in marriage that are ideal. There are things that occur in the relationship of marriage which give a sense of happiness, of joy, of inner satisfaction to both parties in the marriage, but perfect? — oh, no ... no marriage is perfect!

Within the home there are bound to be conflicts and struggles. If there are no conflicts it would mean that one of the two is being completely dominated by the other because whenever you put two thinking, reasoning, strong Christian people together you're going to find a certain number of conflicts. But perhaps when you talk about an ideal marriage that's just what it means — that we have our conflicts, but we also know how to resolve them.

We must remember that as we deal with ideals we also, at the same time, keep in mind our own humanity. Remember the fact that we are human, that we err .... there are those who say that as Christians we love Christ and this will eventually work out so that we will reach a sense of perfection. But as long as you and I are human, even when we love the Christ and are fully committed to Him, we're going to have to deal with relationships with people. We're going to have problems, we're going to feel our weaknesses. We're going to be confronted each day with sins within our lives. Paul talks about this in Ephesians. He lays the stress on the fact that love for Christ is one of the dynamics that helps us to deal with our humanity and our weaknesses.

God has given us so many ways in which we can deal with our own imperfections. I knew a person who was a devout Christian. She was a brilliant and attractive young wife. She came from a home where there was a dominant father who was an elder in the church. He was very strict in his home life and in his business. On the other hand, he was not immune to pushing other people around.

She rebelled. She married a young man who was a rather weak character and then she promptly began to dominate him, to control him like her father had controlled her. And she didn't feel that this was right. She said, "This is not good. This is not the kind of thing I ought to be doing." And she began to develop some feelings of guilt, particularly when she had some problem that she couldn't handle. Here she had a rather weak mate, a husband who was spineless, and she was constantly confronted with her own aggressiveness. She was always confronted with the weakness of a husband who would give in when she became aggressive. And then she would feel guilty. She needed help because she had a lot of feelings of guilt about her marriage. She became a member of a group which discussed these things openly and it helped her to the point that she began to understand.

When I met with couples I often had them write down on a piece of paper their ideals when first married, or before married. What had they hoped to gain from the marriage? What was it that they really wanted out of this marriage? What were their expectations? And then I would ask them to write along side of these a number of things which had interfered with their goals.

After they had written these things down, we were often able to talk more freely about how they were disappointed in their marriage. Or how they were disappointed in themselves or in their relationship. Romance often swallows up a real exchange of goals and desires and feelings. It's important that we have goals and reach towards higher ideals. But at the same time, we must also recognize that there are many things that often frustrate us so that the goals seem to be forever beyond our grasp.

Perfection is something that we reach for ... we reach towards it, but we never fully achieve it. We're always finding that as we reach towards the goal, we have a tendency to fail. In our culture we tend to encourage perfectionism. We want our children to strain for excellence. We want them to get good grades. And when they get good grades we say, "Oh, you could do a little better than that." We're always pushing ourselves that way, too. We reach a certain level in our work, for example, and we say, "I've got to do better." So we're always reaching for something ... something a little bit higher. And the result of it is that often we feel disappointed in ourselves.

What I'd like to stress is that we should not expect that we're going to be perfect. In fact, if you come and say, "I am perfect", there's something wrong with you. Because, after all, if we say we are perfect, do we still have anything to strive for? Have we reached the ultimate goal of living? I don't believe that we'll reach that point until we reach the day when we shall leave this life and when we shall finally be glorified. The more we realize this the better off we will be. No, we may not be satisfied and say, "I've got a lot of weaknesses" or we talk about somebody who has committed some gross sin, somebody in some prominent position and then say, "Well, that just shows that they're human, too." That's not the attitude.

The attitude is that we must overcome our weaknesses. And you're going to have to keep at that until your very dying day. "Be ye perfect" says the Bible. "Even as your Father is perfect." But at the same time we are also taught to pray each day, "Forgive us our debts as we forgive our debtors". He knows that we're going to fail; we're going to need forgiveness each day. And yet He sets before us these marvellous goals. Let's keep on striving and then let's remember that we have our limitations because we're human.

THOUGHT FOR THE WEEK:

The Bible is a book that speaks to simple folk in understandable language. For through His spirit God speaks to every heart that sincerely seeks to know His will and to find guidance and comfort in life.

Some myths about finding God's will for your life

by James R. Coggins

Mr. Coggins is a freelance writer from Langley, B.C. This article first appeared in Faith Today and is reprinted by permission.

With so many opportunities and choices facing them in the modern world, the young people of our present generation have a desperate need for guidance. One of the tenets of popular modern theology developed to satisfy this need is an overemphasis on "the will of God". According to this theology, God has a plan for every Christian's life, occupation, place of residence, life's partner and even what to do this weekend. We are told that it is up to the Christian to find that place and fulfill it.

This popular theology has laid an oppressive burden upon many young Christians. They have engaged themselves in a fruitless and agonizing search for "the plan." They avoid responsibility by expecting God to tell them secrets that He has not chosen to reveal. They are unhappy and uncertain, fearful that, even if they have made a good decision or performed a good deed, it may not have been "the right decision" or "the right deed". They are always looking over their shoulders to see if God is going to punish them for not following an unknown plan, an undisclosed will.

Does God really want us to ask for specific directions in every little thing? And will He tell us?

We are not robots. God has given us minds and wills. We are a living creation. Jesus said, "I came that they might have life, and might have it abundantly" (John 10:10 NASV). Young Christians today have been taught to expect concrete direction for every decision they make. As a result, they are not free. They do not know how to live. Unless there is a direct unequivocal revelation, commandment, or direction from heaven, in short, a miracle, they have no idea of how to make a decision.

The popular theology which overemphasizes "the will of God" is not all bad. It was developed to counter some dangerous tendencies. There was a trend among many people to consider their job, their marriages, and what they did between Sunday services to be of no interest to God. They were free to make money dishonestly as long as they tithed on Sunday. But God is vitally interested in such things. He demands that our secular lives and choice be holy, moral, honest and loving. He has given His guidelines for such living in His revealed will, the Bible.

The fact remains, however, that the popular theology is based on a misinterpretation of Scripture. It results from a misguided effort to reconcile the sovereignty of God with the free will of man.

The doctrine of the sovereignty of God says not just that God is able to do anything but that in fact He does plan and do everything that happens. It is widely based in Scripture. We find one of its broadest expressions in Ephesians 1:1: "Also we have obtained an inheritance, having been predestined according to His purpose who works all things after the counsel of His will." It is equally evident from Scripture that man has been given a will and the responsibility to make decisions (Deuteronomy 30:19; Revelation 22:17).

These two biblical doctrines constitute a glorious paradox, a truth that lies beyond our comprehension. "How unsearchable are His judgments and unfathomable His ways." (Romans 11:33) Too often we fail to marvel at the mysteries of God but seek to reduce them to the understanding of man. In a vain attempt to reconcile and understand this particular paradox, some have altered the doctrines. "God indeed does have a plan and purpose for everything," they say, "but the sinfulness of man can thwart that purpose. God has a plan for your life. It is up to you to find it and accept it."

Inherent in the biblical view is the concept of the duality of God's will. God's hidden will is that by which He plans and carries out everything that occurs in creation. Secondly, there is His revealed will, His commands for holy living. We cannot do otherwise than obey the hidden will. We choose whether to obey His revealed will.

The popular tendency is to combine these two wills, to lower the hidden will from its absolute nature and elevate the revealed will to universality — and say that they are identical. The popular theology says that God has a plan for every part of one's life, a plan that He will reveal. I can find no scriptural support for this belief.

The result of the popular theology is confusion and anguish as young Christians seek pat answers instead of wisdom and demand a direction that will not be given. They have never learned to make moral, just, holy or rational decisions.

For young Christians a particularly thorny application of these popular misconceptions is in the area of "finding God's will for your life". They are told, "You should expect God's calling as much if you are to be a banker or teacher or garbage collector as you should if you are to be a missionary." This may sound pious, it may increase the number of missionaries, but it is not scriptural.

The term "vocation" comes from the Latin Voco, "I call". Since the Reformation, the "calling" has been taken as referring to one's job or worldly position. This is not the biblical sense. In I Corinthians 1:26 Paul talks about the calling: "For consider your call, brethren, that there were not many wise according to the flesh, not many mighty, not many noble." The calling here is not one's occupation. We are not called to be wise or foolish, noble or common, politicians, doctors, or lawyers. As I Corinthians 1:2 makes clear, we all, doctors, lawyers and garbage collectors, are called to be "saints" (Christians). The only place in the New Testament where the calling refers to an occupation is Acts 13:2, where Paul and Barnabas are "called" to be missionaries. But even on his missionary journeys Paul worked as a tentmaker (Acts 18:30).

James 1:5 says "But if any of you lack wisdom, let him ask of God, who gives to all men generously and without reproach, and it will be given to him." This suggests that we should ask for wisdom rather than pat answers. The way some Christians make decisions is not wise. In fact, it is totally irrational. They do not seek the wisest course. Instead, they seek signs and fleeces.

We should have the courage to face up to our responsibilities, to make decisions, to live. "For God has not given us the spirit of timidity, but of power and love and discipline" (II Timothy 1:7). But, no matter how trivial the problem, we frequently pass off the responsibility to God. This often leaves us groping in the dark, clutching at straws and hints instead of analyzing facts. Too many Christians, if offered a job in Timbuktu, would not consider whether the job would satisfy their needs, develop their abilities, be useful to people, or glorify God. Their decision would be determined by the colour of the envelope the offer came in, whether it came on a Thursday, and whether anyone has told them lately, "You know, you really should move to Timbuktu." This is superstition, not Christianity.

Fleeces and signs have a place in the Christian's life, but that place is not the making of every decision he faces. Gideon laid a fleece to seek direction for his life. It was not, however, to choose a vocation. (He was a farmer before and after his battle against the Midianites.) He laid the fleece to decide on a specific campaign, but he laid the fleece only after God had told him to undertake that campaign. (Perhaps this was a testing of the spirits similar to that advocated in I John 4:1) Any campaign undertaken at God's direction on behalf of God's chosen people was of necessity a spiritual undertaking. Moreover, when Gideon laid the fleece, he prayed that God would use it to give him a sign. Too many modern practitioners not only lay a fleece for too many things, but they do not pray. They say, "If God wants me to do this, such and such will happen." And they never ask God! The prayer of faith will be answered (James 5:15), but God has not promised to honour our assumptions. (Incidentally, we should never doubt the power of a loving God to circumvent our carefully considered machinations and give an inclusive answer to an inappropriate or uncalled-for fleece.)

This search for signs and a will that has not been revealed can also transform Christians into a race of quitters, a people who lack determination and discipline. When the going gets tough, the tough get going. We give up in the face of adversity. It is almost a doctrine among some Christians that, "it must not be God's will." — and they quit. Perhaps we could call this doctrine the perversity of the saints. It is not a biblical concept: Paul and Barnabas told new Christians, "Through many tribulations we must enter the kingdom of God." (Acts 14:22)

The quitting attitude is well illustrated in a story told by a friend of mine. A group of young people were debating whether to start out on a trip in the middle of a mild snowstorm. "Well," said one girl, "let's go down to the car. If it doesn't start, it must mean that we're not supposed to go." Any normal person, remarked my friend, would have had it repaired and gone anyway.

One of the purposes of man is to glorify God. There is nothing so glorious in creation as the mature, rational, courageous, committed man accomplishing terrestrial wonders. How do we glorify God by denying our God-given reason, our powers, and our maturity and by whining for direction on how to cook our beans?

It would be dangerous and misleading to leave the impression that God never, or even rarely, gives specific guidance. But it is equally misleading to demand that He always give it. How then should Christians make their decisions? Here are some suggestions:

Seek relevant information — and seek diligently. Use your energies to seek information instead of signs. Just because God's omniscience is greater than your knowledge will ever be, don't rely on Him to hand you all the answers without effort. Ignorance is not a virtue.

Obey God's revealed will in the Bible. Don't pray for guidance on whether to take an immoral, dishonest, or illegal job. You have already got it. Study the Bible and make sure you know what it says. Study it prayerfully, rationally, thoroughly, and consecutively. Don't seek a verse out of the context to solve your immediate dilemma.

Make rational decisions based on the evidence and on the absolute moral law of God. If you have talents and they do not conflict with your responsibilities, develop them. If you love her (or him) and are compatible, if your motives are good, marry her. (The Bible tells us a lot about how to love a wife but practically nothing on how to choose one. Maybe the latter is not important.) If you don't know if you love her, don't expect someone else to tell you.

Don't make stupid decisions or avoid making decisions by "waiting" until it is too late on the assumption that God will fix up everything if you are wrong. It is true that "God causes all things to work together for good to those who love God, to those who are called according to his purpose" (Romans 8:28). But one of those things that is supposed to be working is you! (Cf. Proverbs 6:6-11) You have a responsibility to earn a living in this world. Unless you are specifically called by God, don't chose a job that will not pay you enough to live on and depend on God to make up the difference.

Emulate Balaam's ass. Keep an eye out for angels. But remember, it is angels you are looking for, not rocks or mountains. Prophets should be able to recognize angels. Balaam could not see the angel because he was deliberately disobeying a command of God.

Don't omit to pray for guidance, direction, and blessing. "Every good thing bestowed and every perfect gift is from above, coming down from the Father of lights." (James 1:17) — Acknowledge it. "The steps of a good man are established by the Lord." After you have prayed and made a decision, believe it. But don't depend on bricks from heaven. Too many bricks can incapacitate the brain.

The campus ministry calls you

by Jack Westerhof

Rev. Westerhof is campus minister at the University of Western Ontario, London.

When the winter rains of 1944 immobilized his armoured equipment, General George Patton, commander of the United States Third Army, impatiently ordered all chaplains to pray for fair weather. Father O'Neill, head Roman Catholic Chaplain, recalls this pre-Christmas encounter with the general:

General Patton: "Chaplain, I want you to publish a prayer for good weather. I'm tired of these soldiers having to fight mud and floods as well as Germans. See if you can't get God to work on our side."

Chaplain O'Neill: "Sir, it's going to take a pretty thick rug for that kind of praying."

General Patton: "I don't care if it takes the flying carpet. I want the praying done."

Chaplain O'Neill: "Yes, sir. May I say, General, that it isn't a customary thing among men of my profession to pray for clear weather to kill fellow men."

General Patton: "Chaplain, are you teaching me theology or are you the Chaplain of the Third Army? I want a prayer."

Chaplain O'Neill: "Yes, sir."

So Father O'Neill composed and published the prayer, and God seems to have responded promptly with the Battle of the Bulge.

Campus chaplains don't often run into expectations as badly focussed as General Patton's, but some strange ideas have managed to persist. Universities see the chaplains as their liaison to the "religious community". The administration welcomes their (free) counselling services. At fixed times the academic community expects them to provide the "religious dimension" to its activities. And last but not least, when orientation leaders take parents of prospective students past the chaplains' centre they often point out that the university provides for the needs of the total person and total community — religion and the religious not excluded.

All of which means that the university considers us basically marginal to the campus — as marginal as society at large considers the church in its midst.

Although some chaplains are fairly comfortable with these facts our campus ministries are not. It is in fact precisely this myth our ministries intend to destroy.

Campus ministry takes many forms. Local churches do it, for example in Vancouver and in Ottawa, just to name a few. The church is linked to campus there not merely to maintain a religious dimension in young people's lives or even to fill a need — but to form communities in which persons can meet Christ and can mature as Christian students.

In addition to this involvement by local churches we have a number of campus ministers whose very purpose is to help the Christian community to be far more than marginal to the university and to society. Tom Oosterhuis has a very active ministry group at the University of Alberta in Edmonton. He's also involved at the community college NAIT. Remkes Kooistra is well-known at Sir Wilfrid Laurier and the University of Waterloo, deeply involved in community building and nurturing a Christian mind. Ed Den Haan has his feet firmly planted at the University of Guelph; Evert Gritter serves diligently at MacMaster in Hamilton. Bill Dykstra works with our own student community as well as with Intervarsity at Queen's University in Kingston, and Jack Westerhof is engaged in ministry at the University of Western Ontario and Fanshawe College in London. At this point in time the post in Toronto is vacant.

These ministries do many different things. Many of us work to some extent in an ecumenical context, together with a university chaplaincy team. Such a team makes shared use of office space and a counselling centre available to us. It also presents us with the manpower (and conflicts!) to present short courses in Christian perspectives, theology and ethics. We do our utmost to bring faculty, staff and administration together to raise important questions that effect the nature and direction of the school.

Throughout the academic year we'll try to bring to campus spokesmen for the Christian faith — men like Schaeffer and Muggeridge are two current examples. We'll present film sessions for in-depth analysis and reflection, and we'll make it a point always to be available to staff and students alike.

Most of that work never surfaces to the church that sends us. Our work becomes visible to you with our contacts with our "own" communities. For some of us, that work focuses most sharply in an on-campus worship service, while for others it tends to come together in a mid-week fellowship meeting where people make friends, bounce off ideas, and enjoy a snack over coffee and, occasionally, a potluck supper.

Once in the fall and again in the spring we meet together — members of all our Ontario ministries to get together in retreat. Each of us maintains intense contact with new Christians, each of us teaches catechism to the curious and the not so curious, and each of us faces the major task of touching base with those who would rather not be involved. And when each year again the ranks of our faithful are depleted (through graduation, dropping out or changing school) and we nevertheless see a core that's eager to make the ministry "go", then we lift our hearts to heaven and give thanks!

And to make this next year a time of real rejoicing, we would like to have your help.

First, send to churches near schools and to us campus ministers the names and addresses of students and prospective students in your family and church who will be attending university. Send us their local address wherever possible. Include students who are returning — they have a way of switching residences. Without this basic bit of information we simply cannot contact them, but with it we can be off and running early in the year. Addresses of both churches and campus ministers are in the Yearbook.

Please don't leave community college students out.

Secondly, you can help provide the warmth and welcome strangers need to feel in a live church fellowship. Let students know that they are welcome. Make their Sundays homecomings. Offer them a ride to church, coffee and a meal. Invite them to use their gifts in the mission of the church. Our students are beautiful people. They're busy, too, but watch what happens when you challenge them!

Help us do our work then — to go into all the world, the academic too, preaching the Gospel and teaching all that Christ has commanded us. It's a resisting environment, but it's not Gospel-proof. With God's power and with the flesh-and-blood support of our Christian families and congregations we can nurture Christian faith and vision there.

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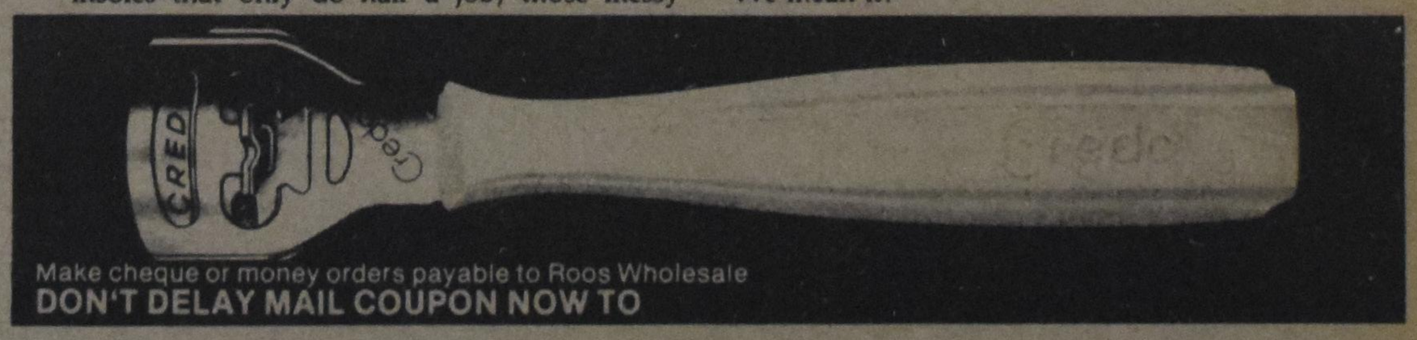

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Hebt gij niet gelezen?

"Hebt gij niet gelezen dat de Schepper hen van de beginne als man en vrouw heeft gemaakt?" Zo klinkt nog vanuit het evangelie het woord van de Heer Jezus tot ons als hij de vraag van de Farizeeën: Is het geoorloofd zijn vrouw weg te zenden om allerlei redenen, beantwoordt. Des Heilands woord klinkt door tot in deze twintigste eeuw!

Een theoloog als Brunner, die veel geschreven heeft over het huwelijk en het huwelijksleven zegt: Reeds die ene zin doet de Bijbel lichtend als Gods Woord boven alle boeken der wereld staan. De mensen hebben dit woord van Jezus willen doden. En ze willen het nog.

In het midden van de vorige eeuw verscheen er in Frankrijk een boek, waarin de tweede komst van Jezus Christus beschreven werd. In de mensenmassa van het moderne Parijs verschijnt hij als de man van smarten, gebogen onder een kruis. Slechts even trekt hij de aandacht van de mensen. Het jachtende leven staat een ogenblik stil, doch ook maar een ogenblik. Men vindt het een zonderling gebeuren. Men gaapt hem aan, jouwt hem uit, beschouwt hem als een dwaas. En voort snelt het leven. Niemand denkt meer aan hem. Hij sterft tenslotte eenzaam en vergeten op een van de drukke kruispunten. En niemand neemt er notitie van. De strekking van dit boek is duidelijk: Jezus heeft afgedaan!

We zijn nu meer dan een eeuw verder. De belangstelling voor Jezus Christus is in de laatste eeuwen groot geweest. De vraag: wat denkt u van de Christus? werd door velen gesteld. De christelijke kerk ging toen en nu voort om in de naam van Jezus Christus het evangelie te prediken. De kerk doopte in de naam van de drieënige God op Jezus' bevel. Zij ontsloot de toegang tot het Avondmaal na openbare belijdenis des geloofs. Zij voltrok de huwelijken van hen die trouwden in den Heer.

Hebt gij niet gelezen? Het is een woord van de Heer Jezus dat onze aandacht bij het huwelijk en de huwelijksvragen richt naar wat hij zegt en wat de schepper gedaan heeft.

Dat Woord zal zeggen wat een huwelijk is en hoe een huwelijk moet zijn! Dat Woord zal zeggen hoe wij in het huwelijk hebben te leven. Dat Woord is immers het richtsnoer voor ons hele leven, en op elk levensterrein moet er gevraagd worden: wat staat er geschreven en wat kan ik er over lezen in de Schrift?

Dat Woord kan alleen maar echt gelezen worden in gemeenschap met de Heer Jezus. Alleen als we hem hebben leren kennen als onze Heiland en Zaligmaker dan is er bereidheid om alle eigen normen op zij te zetten en te luisteren naar wat hij, de enige wijze, tot ons te zeggen heeft.

God heeft ons als man of vrouw gemaakt. En voor dat zo geschapen zijn behoren we hem te danken, maar we behoren ook te beseffen dat we aan hem voor dat zo geschapen zijn en geplaatst zijn in een verhouding tot een andere vrouw of man verantwoording schuldig zijn.

Wat een zegen dat er in onze kring nog velen zijn die als ze in het huwelijk willen treden beseffen dat ze behoren te leven naar Gods Woord, dat een vraag van de Heiland: hebt gij niet gelezen? beantwoord moet worden met een: ja, Heer we hebben het gelezen, en we geloven dat de Schepper ons gemaakt heeft als man en vrouw, maar ook dat hij ons voor elkaar heeft bestemd. En wat God samenvoegt scheidde de mens niet!

Wij geloven in de vergeving onzer zonden, wij rusten in het offer van Christus aan het kruis volbracht, en we willen in diepe afhankelijkheid van onze hemelse Vader onze gelofte afleggen, ons "I do" uitspreken, en zijn Woord aanhoren (vaak over een door het bruidspaar zelf gekozen tekst) en om zijn zegen laten smeken.

Alleen in gemeenschap met Christus kunnen bruidegom en bruid luisteren naar het Woord van God dat tot hen komt op hun trouwdag b.v. door een tekst, die eens een bruidspaar koos: Ik zal raad geven, mijn oog zal op u zijn!, en later elke dag uit hun trouwbijbel.

Jezus will immers dat we leven bij een open bijbel. Hij vroeg immers: hebt gij niet gelezen?

J. Van Harmelen

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Een boek voor vandaag

Eigentijdse vragen, door Dr. K. Runia; uitgegeven door J.H. Kok, Kampen; paperback, 156 blz. Geresenceerd door Rev. Jack Quartel, Ottawa, Ont.

De titel van dit boek zegt eigenlijk al waar om het gaat. Het behandelt aktuele vragen over de theologie en rondom de kerk. Het is een vervolg op een eerder verschenen-deeltje, onder de titel: Vragen van onze Tijd, dat in 1976 uit kwam.

Dr. Runia, hoogleraar aan de theologische hogeschool van Kampen, is onder ons geen onbekende. Wat hij schrijft spreekt ons aan onder andere omdat hij predikant en docent is geweest in Australie, en dus het emigranten leven kent, waardeert en begrijpt. Wat dan ook in dit boek weer blijkt.

De vragen die behandeld worden in dit boek zijn voor ons wel erg aktueel en belangrijk. Ze zijn wel op de Nederlandse situatie betrokken, maar die is ook voor ons van groot belang. Niet alleen dat, maar de vragen die in Nederland leven zijn grotendeels ook vragen die hier gesteld worden.

Zo schrijft Dr. Runia, o.a. over de ideen van Hal Lindsey, en daarmee in verband over de eschatologie (laatste dingen), over de charismatische beweging, over bevinding, huwelijk en sexuele omgang voor het huwelijk, over Kuitert and Wiersinga, binding aan de belijdenis, en ook een interessant artikel over de voorzienigheid, Zondag 10.

Dr. Runia schrijft over al deze dingen buitengewoon boeiend. Het is wel over moeilijke zaken maar als je er een keer aan begonnen bent dan kun je het toch zo maar niet weer wegleggen. Om zo over theologische zaken te schrijven is een kunst.

Hij schrijft ook eenvoudig. Ieder meelevend lid kan dit lezen. Als er al eens een moeilijke term nodig is dan wordt die onmiddelijk even verklaard. Maar wat belangrijker is, hij kan over moeilijke zaken in korte, begrijpelijke artikelen schrijven. Want dat was dit boekje oorspronkelijk, een aantal artikelen. Voor mij betekent dat, dat Dr. Runia weet waar hij het over heeft. Als je een zaak voor allemaal begrijpelijk kunt doorgeven, dan heb je hem zelf ook door.

Hij kan de dingen ook kernachtig raak zeggen. Hij schrijft een hoofdstuk over de vraag of de kerk maar aldoor veranderen moet en aanpassen, of dat de kerk boven alles vast moet houden aan de traditie en dezelfde moet blijven. Dan zegt hij de dingen zonder meer zoals ze zijn, en tenslotte trekt hij deze konklusie: "Soms denk ik: hier kon wel eens de diepste oorzaak van al onze problemen liggen. Waar is het missionaire elan in onze tijd?..... Zijn we niet te veel naar binnen gekeerd? Heeft dat ook in het verleden al niet geleid tot allerlei ruzies en breuken?"

Dr. Runia schrijft vooral voorzichtig, eerlijk, fair. Hij bekijkt de zaak van alle kanten. Hij is geen doordrijver, geen fanatiekeling. Als hij het met iets of iemand niet eens is, dan zal hij nooit vergeten eerst iets positiefs te zien, iets wat gewaardeerd kan worden, iets waar hij het mee eens is, in zijn tegenstander. Hij maakt zich wel erg bezorgd over de nieuwe wegen die in kerk en theologie worden ingeslagen. Maar dat wil dan maar niet zeggen dat hij zijn ogen dicht heeft, of zelfs maar zijn mond houdt over de fouten die in onze traditie zijn gemaakt. Hij vraagt ook dat nieuwe antwoorden worden gegeven op nieuwe problemen, of nieuwe antwoorden op oude problemen in een nieuwe tijd.

Wat voor hem het allerbelangrijkst is, en dat maakt dit toch wel een waardevol boek, dat in het zoeken naar antwoorden we boven alles trouw blijven aan het gezag van de Schrift. "Als men zijn oor te luisteren legt bij de literatuur, maar ook bij de vele gesprekken, dan kan het niet ontkend worden dat voor een steeds groter aantal mensen in de kerk de bijbel niet meer

vervolg op pag. 10

PERSOVERZICHT by Opa Carl D. Tuyl

•Er broeit een politieke storm in Ottawa. De oppositie-partijen zijn ontevreden met het regerings beleid ten aanzien van Petro-Can. Petro-Can werd opgericht met regeringskapitaal door de Liberalen onder druk van de N.D.P. Een van de voornaamste doeleinden was om door middel van deze maatschappij olie aanvoer in Canada te garanderen. Het is bewezen dat Imperial Oil verleden jaar olie bestemd voor Canada naar Amerika dirigeerde. Om dat te voorkomen werd Petro-Can opgericht. Het schijnt nu dat onze nieuwe regering weer met Imperial Oil in het schuitje wil gaan. Vooral de socialisten zien nu hun troetelkindje in de rol van stiefkind. De Liberalen zowel als de N.D.P. hebben toegezegd de zaak van voldoende belang te beschouwen als de basis voor een motie van wantrouwen als in Oktober het parlement weer bijeen komt. Op zo'n manier zou de regering ten val komen zonder eigenlijk goed en wel begonnen te zijn.

•Onder de rubriek wondere gebeurtenissen: hagel in Calgary en het rundervlees gaat goedkoper worden. Hoe bestaat 't! In Calgary was trouwens de hagel niet de enige wonderlijke gebeurtenis. Daar beschuldigde een plaatselijk dagblad leden van de politie van het uitvoeren van een hele serie kraken. Dat loopt net als de zware regen die ze daar hadden de spuigaten uit.

•De landen van het Britse Gemeenebest vergaderen in Zambia. Het is echter niet allemaal "pais en vree". Vooral de Afrikaanse landen hebben niet veel goeds te zeggen over het bewind van Bisschop Moezerewa in het voormalige Rhodesia. Ze vermoeden dat Moezerewa een figuur is die moet verbergen dat Smith achter de schermen aan de touwtjes trekt. Vooral de Engelse regering die min of meer officieel de regering van Moezerewa een goed hart toedraagt komt onder vuur. Het gaat er nogal warm aan toe.

•Nu naar ons Zuidelijk buurland waar President Carter in een rede met veel dapperheid heeft verklaard dat hij Amerika zal omtoveren tot "het Saudi-Arabie van de kolen". Amerika heeft inderdaad 35% van de wereld-hoeveelheid van het zwarte goud. Maar als die lui daar de schoorstenen gaan laten roken komt de vuiligheid hier in Canada terecht. Carter heeft het overigens erg druk met de oppositie in zijn eigen partij. Jan en alleman verklaren kandidaat te zijn in de komende verkiezingen. Alle ogen zijn gericht op Senator Kennedy, zal hij, of zal hij niet. Carter heeft toch nog een soort van overwinning behaald toen het Huis van Vertegenwoordigers met een meerderheid van 45 stemmen hem macht gaf om een eventuele rantsoenering van benzine te organizeren.

•Nog even het laatste woord uit Ottawa: de decentralizatie van regeringskantoren gaat niet door. Clark heeft er een stokje voor gestoken. De ambtenaren blijven in de hoofdstad. 'n Strop voor de verhuizers.

•En goed nieuws om te besluiten: Carl Derek II maakt het uitstekend. Dank U! Hij vervult zijn plichten met klokwerk-betrouwbaarheid: drinken, slapen en vuile luiers maken. Het blijkt een plichtsgetrouw, systematies jongetje te zijn.

Een boek voor vandaag

het gezaghebbend Woord van God is ..... Hier ligt een van de diepste oorzaken van de krisis in vele kerken."

Als ik al enige kritiek heb dan is het vanwege zijn grote voorzichtigheid. De nieuwe theologie (van Kuitert en anderen) is een van de grootste problemen in Nederland. Onwillekeurig vraag je je af: wat doen ze daar nu aan? Dr. Runia stelt die vraag zelf ook. En hij antwoord erop dat er aan wordt gewerkt. Dat betekent dan dat er over wordt gepraat. Op de synode bijvoorbeeld. En met name de theologie van Wiersinga is dan ook afgewezen als tegen de Schrift. En daar blijft het dan bij. Volgens Dr. Runia kan het ook moeilijk anders.

Dat kunnen we hier, aan de andere kant van de oceaan maar niet goed begrijpen. De nieuwe theologie lijkt toch de kerk af te breken, en te verwateren. En dat is nu al jaren. En dat gaat maar rustig verder, door theologen die misschien beste kerels zijn, maar die de kerk kapot maken, en van binnen uit nota bene. Ik dacht dat daar wel iets meer aan gedaan mocht worden, en nog vlug ook.

Voor de rest is dit boek door en door gezond. Ieder die wel eens over de vragen van vandaag nadenkt, en ik hoop van allemaal, moest dit boek toch wel lezen.

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En zoals u weet, is er geen betere tijd om naar Holland terug te gaan.

Herinnert U zich, hoe prettig Holland kan zijn in de nazomer en in de vroege herfst? Het is een volmaakte tijd om met uw familie en vrienden samen te zijn. Het weer is zonnig en aangenaam, en de toeristen massa's zijn vertrokken.

Bovendien, met naseizoen reducties op onze beste aanbieding, het Charter Class tarief, maakt de KLM het U gemakkelijker dan ooit om in dit jaargetijde naar Amsterdam te reizen. Vanaf 6 Augustus kunt u tot $ 60 besparen en daarboven nog eens $ 10 vanaf 16 September, afhankelijk van de datum van Uw terugkomst.

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KLM'S lagere naseizoen Charter Class tarieven naar Amsterdam. Nu, meer dan ooit tevoren, is dit Uw beste keuze om naar Holland terug te gaan. Iedere reisagent zal graag de details van de reisvoorbereiding met U bespreken, en U helpen met de formaliteiten.

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KLM
De betrouwbare luchtvaart maatschappij van Holland

de levens geschiedenis van Pieter Vermeulen

door Gé Verhoog

61

Gemeente Velsen ©

De "Vinkebaan" ligt braak en hier wordt de Papierfabriek gebouwd, die al spoedig zo'n goede start blijkt te maken, dat een jaar later de eerste papiermachine "De Vijf" draait, gevolgd door nog twee van dezelfde machines en het doel van de heer Schmidt van Gelder naderbij brengen: alle courantenpapier wordt door hem geleverd.

Het Wormers personeel wordt grotendeels overgeplaatst naar deze nieuwe fabriek; mijnheer Schmidt van Gelder laat een vijftiental woningen bouwen naast de fabriek en zo is een deel van de Kanaalkade bebouwd en bewoond. De winkel "De Staar" staat hier dichtbij en zo ontstaat het dorp Wijkeroog officieel, dat zijn ontstaan dankt aan de industrie en dit etiket nooit van zich af zal kunnen schudden.

De oeververbinding tussen Wijkeroog en Velsen wordt een geprolongeerde narigheid.De voetbrug wordt zo dikwijls aangevaren, dat men met de noodpont moet varen, wat uren oponthoud vergt en voorts de groter wordende scheepvaart door het kanaal geducht belemmert, zodat de nood dringt en men beter vervoer over het kanaal moet hebben.

Zweefbruggen, schrijft een krant in het land."Het publiek schept behagen in deze vorm van voortbeweging."

Weer komt een diepzeeduiker in gedachten tot een wonderplan: een tunnel onder het Noordzeekanaal, dan is men van alle moeilijkheden verlost, geen ophaal-draai-zweef-rol-voet-spoorbruggen, nee: een tunnel.

De plannenmaker krijgt echter officieel te horen, dat zijn plan onmogelijk is. Een duiker is reeds een bezwaarlijk mens, een tunnel is totaal onaanvaardbaar.

Nu komen er veel ingezonden stukken in de couranten. Het land ontdekt, dat het vergeten stuk Breesaap wel eens een verkeersader van de hoogste rang kan worden en ieder peinst zich suf over een oplossing. De vraag is: Hoe komt men het snelst over het Noordzeekanaal als men in Velsen is en naar Beverwijk, Uitgeest en Alkmaar wil.

Er moet iets gebeuren, nu de voetbrug in oude staat wordt gehandhaafd met de breedte van negentien meter en de twede sluis, die inmiddels is gereed gekomen, een wijdte heeft van vijf-entwintig meter. De Regering kent een oplossing: een pontveer.

Vele pennen schrijven verontwaardigde verweerbrochures en pamfletten. De burgemeesters van ver omliggende gemeenten zijn zeer bezorgd. "Een stoompont zoals de Regering zich voorstelt, is een onhandig en moeilijk te besturen vaartuig en bij storm zal groot gevaar bestaan voor aanvaringen, tenzij men wacht op elk schip dat zich op verre afstand vertoont. Heeft een aanvaring plaats, dan zal behalve de materiele schade, allicht het verlies van mensenlevens te betreuren zijn."

De potloodstreep van koning Willem de Eerste heeft enorme winst gebracht maar tegelijk de provincie in tweeen gesplitst en als het water veel te diep is, hoe zal men dan bij elkaar kunnen komen? Het verkeer is ontzaglijk druk: er passeren dagelijks wel vijfhonderd voertuigen; een verbluffend aantal.

Het volk is in beweging; niemand heeft ooit kunnen denken, dat het stuk grond zo nader beschouwd zou worden en als vanzelf lopen de gesprekken van dit overzet-probleem naar de streek zelf en is IJmuiden, de Heide en geheel Kennemerland plotseling in het gehele land bekend.

De Regering denkt na — het volk spreekt — de tijd zal het antwoord geven.

De school gaat de kinderen voorbereiden voor het wonderlijk gebeuren dat leven heet, het leven dat vele facetten kent en waar men zich op moet voorbereiden om niet al te veel bezeerd te worden in het later bestaan. Kinderproblemen zijn de meester ruim toebedeeld, als altijd.

Mien is een van de beste leerlingen; de meester heeft haar nu in de hoogste klas. Het schoonschrijven is voor haar een erezaak die echter geen moeite geeft, want ze heeft een vast handschrift, leert graag en geniet in deze klas van inkt en kroontjespen. De meester geeft cijfers, het meisje naast Mien doet haar best, maar bezit geen mooi handschrift, toch geeft de meester haar een best cijfer: een negen.

Verbijsterd ziet Mien de negen met de stevige krul op het blad van haar buurvrouw, terwijl ze zelf een acht kreeg. Ogenblikkelijk steekt ze haar vinger omhoog:"Meester!"

"Mien?"

"Meester, waarom krijgt zij een negen en ik een acht?" Haar ogen glimmen van boosheid: dit neemt ze niet.

De meester loopt naar hun bank. "U hebt verkeerd gedaan," snibt Mien, "ik kan het beter dan zij en krijg maar een acht."

De meester haalt even de hand over het blonde haar van Mien. "Nee," zegt hij rustig, "ik heb het goed gedaan: bij jou gaat het vanzelf, jij hebt een mooi handschrift gekregen en een acht is een zeer goed cijfer. Het meisje naast je heeft maandenlang haar uiterste best gedaan goed te kunnen schrijven — zij heeft een negen verdiend."

Ze ziet hem verbaasd aan. "Ja," knikt de meester, "probeer dit verschil eens door te hebben: iets wat je doet met wat je hebt gekregen, is geen kunst; maar werken om iets te verkrijgen, dat heeft waarde." Hij lacht naar haar. "Begrijp je het, vrouwtje?"

"Ja," zegt ze wat beschaamd, "ja meester — ik geloof het wel, dat ik u begrijp."

De meester loopt terug naar de lessenaar. Kind, denkt hij, het leven is nooit vanzelf en je zult dit later wel ontdekken — als je ouder wordt kan je pas veel begrijpen. Levenswaarde veroveren, dat pas maakt het leven de moeite waard en dan pas kan een beloning onverwacht in het leven komen. Dit voorval heeft nog eens zijn aandacht op het jongste dochtertje van bakker Sluiters gevestigd; dit kind moet doorleren, er zit iets pittigs in, ze heeft een helder verstand.

Hij spreekt erover met juffrouw Taanman, die dergelijke zaken graag aanpakt. "Weet u, wat het kleine ding wil worden?" vraagt hij haar.

"O ja," haalt juffrouw Taanman uit, "ze wil beslist iets worden waarbij ze nuttig is." Ze lacht, als ze aan het enthousiasme van het kind denkt. "Het is geen type voor een dienstje, jammer zou dit zijn! Dit hoeft niet van haar ouders, vermoed ik — misschien wil ze onderwijzeres worden."

Met haar gewone gedecideerdheid stapt juffrouw Taanman op een avond naar de Kanaalweg, waar de bakkerij van de heer Sluiters staat. Mien wordt meteen naar boven gestuurd, als de visite binnenkomt en het blijkt, dat het over haar zal gaan.

"Nog een half jaar, dan gaat Mien van school," zegt juffrouw Taanman, "wat denkt u ervan als ze doorgaat voor onderwijzeres?"

"Mien doorleren?" vraagt Sluiters, "ik kan haar zo goed gebruiken in de winkel. Ze kan pittig klanten helpen en dit zal mijn vrouw veel werk uit handen nemen."

"Ach nee," schrikt juffrouw Taanman, "jammer van zo'n aanleg."

Het voor en tegen wordt uitgepluisd; juffrouw Taanman ziet zich als zovele keren geplaatst voor problemen van de tijd: waarom zal een meisje gaan studeren? Tegelijk is daar het probleem van de Heide. De zaak is goed beklant en men heeft het financieel goed, maar kapitalisten zijn hier niet te kweken en er moet toch altijd op geld gelet worden; voorts vragen kerk en schoolleven veel geld en offers.

Toch bereikt juffrouw Taanman, dat Mien naar beneden wordt geroepen en haar gevraagd wordt, wat haar wensen zijn. Ze weet het niet precies, maar voelt veel voor het idee van juffrouw Taanman.

"Nu," zegt haar vader, "je moeder en ik vinden het goed, maar je moet ook blijven helpen in de winkel; kind, dit kan werkelijk niet anders. Het wordt drukker en ik word ook een dagje ouder; een dochter die kan helpen en dit niet zou doen — nee, dat kan niet."

Het gaat door juffrouw Taanman heen: de oer-gedachte van de wereld: men wil kinderen hebben, waarom? Om de ouders op hun oude dag te kunnen helpen en verzorgen — wet een onrecht eigenlijk, maar wie kan dit euvel uitroeien?

Ze knipoogt naar Mien: het zal wel voor elkaar komen.

Zo gebeurt het, dat Mien de school van de meester verlaat na het laatste leerjaar, om meteen bij de meester op de Normaalschool te komen, waar ze huiswerk opkrijgt en zoveel moet leren, dat ze haar aandacht bij de klanten wel eens verliest en de bakbroodjes in de bakkerij laat verbrandden.

Die bakbroden — veel klanten kopen zelf meel en gist, maken thuis het deeg en smeren ijzeren bakpannen met vet in; laten het deeg als een dikke slang in de pannen vallen. Dan is het een kwestie van natte vingers om het deeg tot een rechte witte laag te krijgen en een mes kerft door het midden. "Dat is voor de stoom," verklaren ze. Sommigen knippen met een natte schaar een patroon in het midden, zo wordt het bakbrood een knipbrood. Het gevulde bakpannetje gaat in een krant en de kinderen brengen het elke dag trouw naar de bakker, om het 's avonds weer op te halen.

Het bakken kost tien cent, voor kleine vijf cent; de grote pannen komen op de grote bakblikken in de oven en het is Mien, die de zorg voor de bakbroden krijgt. Ze schrijft de naam van de eigenaar op een stukje papier en plakt dit op het deeg, alvorens het in de oven wordt geschoven.

"Een werk heb ik eraan," zucht ze wel eens, "moet ik nu op school een mooi cijfer krijgen voor schoonschrijven om de briefjes van de klanten op de broden te plakken? Wat heb ik daaraan? Ik wil uit de bakkerij." Dit kan niet. Doorzetten met lessen en bakbroden. Ook in de keuken helpen afwassen en dan nog af en toe in de winkel helpen.

"Mien geef me effies een rol beschuit." "Mien geef me effies twee cente gist." "Mien een half pannetje, maar niet zo hard gebakken." "Mien, ik will een knippe, maar niet zo'n slappe darm-" "Mien, ik will een pan, maar niet zo hard gebakken." "Mien ik wil een ons Arnhemse meiden." "Mien kan mijn bakbrood het eerst gebakken?"

Ze krijgt er een punthoofd van, denkt ze en houdt het slechts een half jaar vol, dan staat ze op uitbarsten en raast tegen Jo: "Ja, jij bent fijn klaar met je timmerman-zijn; maar ik moet thuis van alles doen en dan nog school — ik kan dit allemaal niet."

"Maar Mien! Malle meid! Wat is er aan de hand?"

Ze breekt in snikken los. "Ik kan geen vreemde talen leren en meteen op de bakbroodjes letten of ze al gaar zijn," huilt ze, "en ik wil het allebei zo goed mogelijk doen en dat kan ik niet."

"Droog eerst je tranen maar," stelt Jo voor, "is een meelzak groot genoeg voor al die tranen? Straks drijven alle bakbroodjes in je tranen weg, zeg! Nee, ik plaag je maar wat, komop — ik zal je helpen."

Met betraand gezicht ziet ze naar de rij broden. "Ik weet wel, dat ik moet helpen, hoor ... maar —"

Jo ziet het vraagstuk wel. "Het is teveel," geeft hij toe, "zal ik met vader praten, ja? Wat wil je eigenlijk het liefst: naar school of hier zoete en niet-zoete broodjes bakken?"

Ze droogt dapper haar tranen. "Nee," hakkelt ze, "nee, ik wil niet meer, want dat leren kost zoveel en ik voel, dat ik in de winkel moet helpen omdat we niet genoeg geld hebben om hulp te nemen, ik — ik —"

Ze kan het te brengen offer niet uitspreken, het is zwaar voor haar.

De Heide — er wordt geld verdiend, maar een streek in opkomst vraagt veel offers; zal het nageslacht dit beseffen en — waarderen? Ach, welnee.

Jo staart even voor zich uit; dan neemt hij een besluit. "Mien, zus van mij luister eens. Ik weet dat een mens maar één ding goed kan doen: schooljuffrouw worden of iets anders, maar ik weet ook, dat je veel wilt doen en dan zou ik je raden: kom van school af want — want — is het echt zo, dat je alleen maar schooljuffrouw wilde worden?"

Ze schudt langzaam het hoofd. "Ik hoef dat niet perse," zegt ze zacht, "ik wil leren, ik wil van alles weten en — en wat ik dan moet doen, hindert niet, maar niet alleen huishouding en ramen lappen en de bakkerij boenen ———"

"Wat wil je eigenlijk?"

Shalom Manor

(Rusthuis van de Chr. Ref. Church)
in Classis Hamilton

Shalom Manor wordt D.V. geopend omstreeks 1 augustus, 1979.

Wij hebben nog **plaats** voor oudere mensen die verzorging en lichte verpleging nodig hebben.

Inlichtingen bij de Administrateur,
J. Kamphuis
Telefoon: 416-945-3324
of **Box 1078, Beamsville, Ont.**

Classified Advertising

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CALVINIST CONTACT
99 NIAGARA STREET
ST. CATHARINES, ONT. L2R 4L3

BIRTHS

EISSES: We praise and thank God, the giver of life, for the birth of our first child, ADRIAN CHRISTOPHER. He was born on July 18, 1979. Happy parents, Jerry and Annette Eisses (nee Vandervelde) R.R. #Belleville, Ont. He is the 4th grandchild for Mr. and Mrs. Cor Vandervelde of Foxboro, Ont. and the 19th grandchild for Mr. and Mrs. J.T. Eisses of Drenthe, Netherlands.

KNIGHT: With thanksgiving and praise to our Creator and Covenant God we announce the birth of our new covenant child, a daughter, ELISABETH GRACE, born on August 2, 1979. Grateful parents are Keith and Marian Knight. Elise is a new sister for Erika and a new grandchild for Mrs. G. Knight of Fenwick, Ont. and for Rev. and Mrs. D.C. Los of Woodstock, Ont.
11 Oswald Ave., St. Catharines, Ont. L2M 2Z1.

VANDERKOOY: Ps. 100:3b. It is God who made us and we are his people.
We thank our Creator for our first-born, a daughter, MIRIAM ELIZABETH, born July 14, to Kaes and Corry VanderKooy. 2nd grandchild for Mr. and Mrs. K. Kuyvenhoven and also for Mr. and Mrs. S.J. VanderKooy.
10 Union St., Georgetown, Ont. L7G 3L9.

MARRIAGES

BERG-DYKHUIS: Mr. and Mrs. Fred Berg of Sarnia, Ont. are happy to announce the marriage of their eldest daughter, NELLIE to WILLIAM JOHN (BILL) DYKHUIS, son of Mr. and Mrs. Art Dykhuis of PawPaw, Michigan. The wedding took place at the N.K.S.T. Church, Benue Leprosy Settlement, Mkar, Nigeria on April 14, 1979. Rev. Ralph Baker officiated.
Philippians 2:1-5.
Mailing address: c/o Box 261, Jos, Nigeria.

JAARSMA-MAST: Mr. and Mrs. William Jaarsma of Houston, B.C. are pleased to announce the marriage of their daughter, KAREN RITA to ALBERT MAST, son of Mr. and Mrs. Fred Dofka, Grande Prairie, Alta. The wedding will take place, the Lord willing, on Friday, August 24, 1979, at 7 p.m. in the Chr. Ref. Church, Neerlandia, Alta. Dr. S. Kistemaker officiating.
Future address: Box 150, Neerlandia, Alta. T0G 1R0.

MEYERINK-VELTHUIZEN: With praise and gratitude to God, Mr. and Mrs. Fred Meyerink of R.R. 4, Sherwood Park, are happy to announce the marriage of their daughter, ALICE to BART VELTHUIZEN, son of Rev. and Mrs. Dirk Velthuizen of Drayton, Ont. The wedding will take place, D.V., on Friday, August 10, 1979, at 2:30 p.m. in the Ottewell Chr. Ref. Church in Edmonton. Rev. J. Boonstra officiating.
Future address: 3411 - 113 Ave., Edmonton, Alta.

MARRIAGES

OTT-ADEMA: Mr. and Mrs. Edmunt Ott of Vancouver, B.C. and Mr. and Mrs. Dirk Adema of Smithers, B.C. wish to announce the marriage of their children MARIAN and DICK. The Lord willing, the ceremony will take place Saturday, September 1, 1979, at 3:30 p.m. in the Bethel Pentecostal Church, 739 East 33rd Ave., Vancouver, B.C.
Future address: R.R. 1[II], Smithers, B.C. V0J 2N0.

PRINZEN-HOOGLAND: Mr. and Mrs. John Prinzen of Niagara Falls, are pleased to announce the forthcoming marriage of their daughter, GRACE ELIZABETH to WILLIAM F. HOOGLAND, son of Rev. and Mrs. Jacob Hoogland, Grand Rapids, Mich. The wedding ceremony will take place, D.V., on August 17, 1979 at 6:00 p.m. in the Rehoboth Chr. Ref. Church, Niagara Falls. Rev. H. De Bolster officiating.

VAN SPENGEN-GERRITS: Mr. and Mrs. J. van Spengen, R.R. 1, Clinton, are happy to announce the forcoming marriage of their daughter, ANN ELISABETH to MR. GORDON GERRITS, son of Mrs. M. Gerrits of Clinton. The wedding ceremony will take place, the Lord willing, on Friday, August 17, 1979, at 7:30 p.m. in the Chr. Ref. Church, Clinton, Ont. Rev. A. vanderBerg officiating.
Future address: 117 Ontario St., Clinton, Ont. N0M 1L0.

VEENSTRA-OOSTERHOF: Mr. and Mrs. Bob Veenstra of R.R. 1, Woodstock and Mr. and Mrs. Bert Oosterhof of R.R. 4, North Augusta, Ont., are happy to announce the forthcoming marriage of their children, GRACE ANNE and LEONARD JOHN (LEO). The wedding ceremony will take place, the Lord willing, on Saturday, September 1, 1979, at 2 o'clock in the Maranatha Chr. Ref. Church of Woodstock, Ont. Rev. Henry Eshuis officiating.
Future address: Box 384, Elgin St., Athens, Ont. K0E 1B0.

ZERBST-KOCH: Mr. and Mrs. K. Zerbst of Edmonton, Alta., are pleased to announce the marriage of their daughter, RAMONA GINA to HARRY JOHN KOCH, son of Mrs. L.D. Koch of Edmonton, Alta. The wedding ceremony will take place, the Lord willing, on Saturday, August 25, 1979, at 4:00 p.m. in the Trinity Chr. Ref. Church, Edmonton, Alta. Rev. M. Pool officiating.
Future address: 305 Galbraith House, Michener Park, Edmonton, Alta. T6H 4M5.

ANNIVERSARIES

1929 1979
Apeldoorn Wallaceburg
The Netherlands Ontario
Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy. Ps. 33:18
With thankfulness and joy to the Lord, we celebrated the 50th Wedding Anniversary of our parents, grandparents and great-grandparents,

MR. & MRS. GEORGE D. ANTUMA
(nee De Haas)

on Monday, July 30, 1979.
Maryke & Francis James
Siemon & Wilma Antuma
Jean & Jeff Coolen
Driek & Louis Frak
Peter & Inske Antuma
George & Jean Antuma
Fred & Mary Antuma
Marty & Keith Koke
Els & Albert van Schubert
33 grandchildren and 2 great-grandchildren.
Home address: 523 Agnes Street, Wallaceburg, Ont. N8A 3W5.

ANNIVERSARIES

Those who trust in the Lord are like Mount Zion, which cannot be shaken but stands fast forever. As the hills enfold Jerusalem so the Lord enfolds his people, now and forevermore. Psalm 125:1&2.
We thank God that we may celebrate with our parents and grandparents,

JAN and ALIE HARMS (nee Strybis)

their 40th Wedding Anniversary on September 7, 1979, the Lord willing, in Niawier (Fr.) The Lord has richly blessed us with these loving parents and grandparents. We pray that our Father will continue to bless them in the future.
Their children and grandchildren:
Peter & Lucy VanderKooi (nee Tiesma); George, John, Lana and Alita — Burlington, Ont.
Gerald & Margaret VanderKooi (nee Lise); Aileen, Teresa, Yvonne and Gregory — Mississauga, Ont.
Terpstr.15, 9138 S.L. Niawier (Fr.) The Netherlands.

1939 1979
With gratitude and praise to the Lord we hope to celbrate with our parents,

RIMMER and ANTJE KINGMA

their 40th Wedding Anniversary on August 16, 1979.
"Psalm 32:7"
Hugh & Patsy Pranger & six children — Parkhill, Ont.
Jerry & MaryAnne Kingma & 5 children — Strathroy, Ont.
Wick & Wilma Hamstra & 4 children — Strathroy, Ont.
Gary & Grietje VanArragon & 6 children — Sarnia, Ont.
Hank & Ruth Haan & 4 children — Strathroy, Ont.
John & Corrie Beintema & 4 children — Forest, Ont.
Home address: 181 Ellor St., Strathroy, Ont. N7G 2L2.

PIETER H. VANDER WERFF en
ANNA VANDERWERFF
(nee Smeding)

mogen 14 augustus, 1979, met dankbaarheid en vreugde gedenken dat ze 55 jaar geleden in het huwlijk traden, in Drachten in Friesland. Dat God die alle dingen regeert hen nog een goede tijd mag toemeten, is de wens van hun toegenegen kinderen.
Maarten & Tjitske Vander Wal-Vander Werff -- Australia
Haike & Mats Vander Werff-Schurers — Apeldoorn, Holland
Sjerp & Margaretha Ysselsteyn-Vander Werff — Woodstock, Ont.
Tjeerd & Diny Vander Werff-Sloetjes — St. Williams, Ont.
Harry Vander Werff — Phoenix, Arizona
Geert Vander Werff — London, Ont.
Rienkje Meyer-Vander Werff — London, Ont.
Walter & Froukje Lunick-Vander Werff — London, Ont.
Durk Lourens & Mary Vander Werff-McKinnel — Thamesford, Ont.
Engbert Gosse & Darlene Vander Werff-Hunter — London, Ont.
en 32 kleinkinderen.
1893 Dundas St., London, Ont.
Receptie van 2-5 n.m., op 18 augustus, in de Frieslawn Farm, 7th Concession (East) off Highway 59S.

OBITUARIES

Revelation 21:2-4
Suddenly taken from our midst our beloved step brother,

WILLIAM (BILL) JANSEN

at the age of 33 years.
We will miss him.
Herman & Margaret Bremer — Aylmer, Ont.
Dave & Jane Devries — Aylmer, Ont.
Henry & Rieny Marissen; Julie and Laura — Aylmer, Ont.
Henry & Coby Kers; Susan and Henry John — Sparta, Ont.

OBITUARIES

We received word from Holland that on the 24th of July, God took unto himself our beloved brother, brother-in-law and uncle,

HENK HOEKJEN

in his 47th year.
The Lord is my shepherd; I shall not want.
G. Veldhuis-Hoekjen & J. Veldhuis — Jarvis, Ont.
H.T. Dubbink-Hoekjen & H. Dubbink — Smithville, Ont.
B.J. Hoekjen & T.G. Hoekjen-Ypma — Nyverdal, Holland
A. Hoekjen — Nyverdal, Holland
Nieces and nephews.
74441 D.K. Nyverdal
Holterweg 114.

Psalm 42
As the heart panteth after the water brooks, so panteth my soul after thee, oh, God.
It pleased our heavenly Father to take home on July 25, 1979 our dear father,

KLAAS KEEN

in his 79th year.
Beloved husband of the late Janna Jantina Gansekoele.
Roelie& Frits Otten — Georgetown
Appie & Klaas Van der Wal — Aurora
Hennie & Wim Rauwerda — Acton
Henk & Alice Keen — King City
John & Agnes Keen — Dunnville
Jane & Hille Hiddema — Drayton
Dinie & John Vink — Norwood
Bertha & Tom Warnaar — Georgetown
Cathy & John Snip — Dunnville
Predeceased by son Bert, (Feb. 1963).
Dunnville, Ont.

It pleased the Lord to take unto himself,

KLAAS KEEN

Our dear grandfather.
"If we live, we live to the Lord, and if we die, we die to the Lord; so then, whether we live or whether we die, we are the Lord's" Romans 14:8.
Rien & Katherine Westendorp; Martinus & Heather (eng.)
Clarence & Diana Otten,
Albert Otten
Mike & Rhonda Vander Wal;
John, Jane Vander Wal
Ed & Michelle Rauwerda;
Gary & Jo-Anne; Ron, Andy Rauwerda
Geraldine, Joanne, Barry Keen
Clarence, John, Sandra, Marlene Keen
Harvey, Janet, Alan Hiddema
John, Linda Vink
Tommy, Kevin, Tim Warnaar
Clarence, Mary, Jane Snip
and dear great-grandfather of Jamie Westendorp and Michael and Ryan Vander Wal.

In sure knowledge that the Lord had prepared a room for her and longing to be there, on Sunday, July 29, 1979, the Lord took unto himself,

ANNA MEDENBLIK

at the age of 59.
Beloved wife of Julius Medenblik.
Daughter of Eelco & Anna Dijk of the Netherlands.
Beloved mother and grandmother of:
Cathy & George Duffy; Brian, Kevin — St. Catharines
Martin & Margaret Medenblik; Bret, Aaron — Chatham
Elco & Tina Medenblik; Keith, Erica — Chatham
Helen & Roy Campbell; Lori, Jeffry — Kingsville
Also survived by a brother and sister in the Netherlands and a brother in Australia.
75 Horwath St., Kingsville, Ont.

Correction: In the obituary ad (July 20) of George Tigchelaar, placed by his brothers and sisters, John & Margaret should have been Jack & Margaret.

OBITUARIES

"O death, where is thy sting? O grave, where is thy victory?" I Corinthians 15:50-58.
On Thursday, June 14, 1979, the Lord in his wisdom took home our beloved husband, father, and grandfather at the age of 73,

MR. FREDRICK TALEN

beloved husband of Alberta Talen-Stoter
dear father of:
Bill & Joan Mast — Edmonton
Jerry & Tena Rypstra — California
Jack & Rita Talen — Edmonton
Nick & Berdina Tiel — Three Hills
Reinder & Margaret Talen — Edmonton
Albert & Bertha Huizinga — Edmonton
dear grandfather of 22 grandchildren.
He was predeceased by one grandson Fred Mast in 1975.
Funeral services were held on Monday, June 18, 1979 at 1:00 p.m. from the Ottewell Chr. Ref. Church. Pastor John Boonstra officiated. Interment took place at Westlawn Memorial Park in Edmonton. Donations were accepted for "Rehoboth".

Op 30 juli, 1979 nam God tot zich. op de gezegende leeftijd van 80 jaar onze lieve man, zorgzame vader en opa

HENDRIK VANDERWEL

Ik weet aan wie ik mij vertrouwe.
Echt genoot van
Mrs. W. Vanderwel-Vis
Vader van
Henk & Janny Vanderwel
John & Riet Vanderwel
Johanna & Alex Wilhouwer
Margje & Ernst Steller
Wim & Silvia Vanderwel
en 19 klein kinderen.
De begrafenis heefs plaats gehad op Dinsdag, 1 augustus door Ds.L. Slofstra.
adres. 85 Pine Street, Apt. 141, Chatham, Ont., Canada.

Gone to be with her Lord our dear sister-in-law and aunt,

LENNY VERHEUL

aged 50 years.
Beloved wife of Richard Verheul — Burlington
Dear mother of:
Brian & Nanda — Vancouver, B.C.
and dearest grandmother of Nanine.
Revelation 22:1,2
Peter & Elizabeth Duivesteyn — Whitby, Ont.
Herman & Ann Duivesteyn — Stoney Creek, Ont.
John & Mary Van Staalduinen — Stoney Creek, Ont.
Piet & Betty Verheul — London, Ont.
One sister and one brother in the Netherlands and one brother in Italy.
Nieces and nephews.
Stoney Creek, July 14, 1979

ACCOMMODATION

Wanted: a young Christian teacher non-smoking, to share low rent small house with me. 1 mile from church and schools in West Hamilton. Able to move in mid-August. Please call (416) 934-4508 for more information.

The **Trinity Tower Senior Citizens Apartment** building with care still has a few apartments for rent. Apply now to avoid disappointment. Write to P.O. Box 333, Brampton, Ont. L6V 3N2 or call **416-459-3333.**

WANTED TO BUY

Who can help?
A young couple wants to buy a 40-50 cow/dairy farm, as going concern. Reply to Box #4431, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Classified Advertising

PERSONAL

Single Christian gentleman seeks single Christian girl in midtwenties. I am 28. Write to: Box #4418, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3. Object: Marriage.

Reformed widower in mid Ont. Mid 50's would like to meet lady of same age or younger who likes farm life. Children no objections. Divorcees don't need to reply. Please write to Box #4419, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Single, divorced Christian lady likes to meet clean, respectable, Christian man 45-55 years old. Please Write to Box #4434, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Chr. Ref. widow, tall, slim, mid 50's would like to correspond with sincere Chr. gentleman. Write to Box #4435, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

EMPLOY. NEEDED

Young couple from Holland, with experience in dairy farming, looking for similar work in Ont. For information Mr. R Pypker, 416-649-2415, R.R. 1, Ashburn, Ont. L0B 1A0.

Young married man seeks position on Poultry farm in Niagara Peninsula. Has 8 years experience. Reply to Box #4433, Calvinist Contact, 99 Niagagra Street, St. Catharines, Ont. L2R 4L3.

MINISTERS NEEDED

Lethbridge: The Maranatha CRC of Lethbridge, Alta., is presently without a pastor. Ministers who are interested or who would like more information about our church, please write. No obligation or commitment to our church would be inclined by our response. Contact: Bill De Jager, clerk, 831 12th St. N., Lethbridge, Alta P1H 2H5 or phone: 403-327-3957.

The Burnaby Christian Reformed Church is in need of a pastor. Our congregation enjoys an informal atmosphere and we are located in the center of the greater Vancouver area in British Columbia. Replies, strictly confidential, to Mr. C. VanderByl, 9368-123A St., Surrey, B.C. V3V 6S8.

TEACHERS NEEDED

Thunder Bay: Due to future family blessings to be received the Thunder Bay Christian School will have a teaching position vacancy for grade 3 and 4. The applicant should be available to start no later than November 15, 1979. Send inquiries and resume to: Mr. H. Kamphof, Secretary of the Board, R.R. 11, Thunder Bay, Ont. P7B 5E2. Telephone: 807-345-0773.

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Rotterdam doctor continues anti-abortion stance

by Denyse Handler

John Calvin said that "if some woman expels the fetus from her uterus with drugs, it is considered an inexpiable crime and rightly so." Yet in Holland today it is reliably estimated that 100,000 children are aborted every year. While the law absolutely forbids this, the Minister of Justice has sent a letter to the courts stating that no doctor is to be prosecuted for performing an abortion.

The president of the lower house, Mr. Vondeling, stated recently that he was convinced that the majority of Dutch people do not want abortion legalized. But he is pressing for it anyway.

Dr. Karel Gunning, a family physician from Rotterdam, was visiting Toronto on June 14, en route to an American conference, on behalf of World Federation of Doctors Who Respect Human Life. He stopped to talk to reporters about the change he had witnessed over the last 30 years.

During the war, Dutch physicians were asked by the occupying Nazis to join a "physicians' bureau", that is, a group of doctors who selected persons deemed suitable for forced sterilization, mercy-killing or abortion. The Dutch physicians refused; later, in 1948 they were vocal in getting the Declaration of Geneva passed, a modern version of the Hippocratic Oath. This oath forbad both abortion and mercy-killing. Yet, says Dr. Gunning, in 1971, the royal medical association declared that, while abortion was a form of killing, it was justified under certain circumstances. A well-known abortionist, Dr. Kloosterman of the University of Amsterdam declared recently on television that the need for abortion to save the mother's life was virtually non-existent. The circumstances that are accepted are mostly social.

Dr. Gunning, a member of the Hervormde Kerk, says that many of the same people who are promoting abortion are also promoting euthanasia. He says, "Personally I think Christianity brings me to see the value of every person I meet. For every person who is brought under my care, I try to discover his personal value,to help him find his destiny, to improve his possibilities. But on this question of the protection of human life, this is a basic element of society; it is impossible to think of 'civilization' where people are not sure that their lives are protected."

Because of this situation, Dr. Gunning and 1,100 colleagues founded Nederlands Artsenverbond in 1972, an association of doctors who do uphold the Declaration of Geneva, affiliated with World Federation of Doctors Who Respect Human Life. Many of these doctors are under pressure because it is often hard to join a hospital staff or physicians' group or get patient referrals if one will not agree to do abortions. On the other hand, says Dr. Gunning, many patients come to them precisely because they have not abandoned Christian principles, particularly if the patient is old and fears euthanasia!

Do women suffer from abortion? Often, Dr. Gunning says, the damage comes many years later. He recalls cases of women he treated who had become upset as they approached death in old age because of the memory of aborting a child in their twenties or teens. No matter whether a woman raises, adopts or aborts the child, the presence of that child will affect her for the rest of her life — the only question is, will her actions affirm life and love or death and denial?

Speaking to Dutch emigrants, Dr. Gunning said, "In alle delen van de wereld staan Nederlandse emigranten vooraan in de actie voor het leven. Het gaat er om dat wij opnieuw de waarde leren zien van elk mens, geboren of ongeboren." ("In all parts of the world there are Dutch emigrants in the forefront of action to promote respect for human life. The point is to learn again to have respect for life, that of every human being, born or unborn.")

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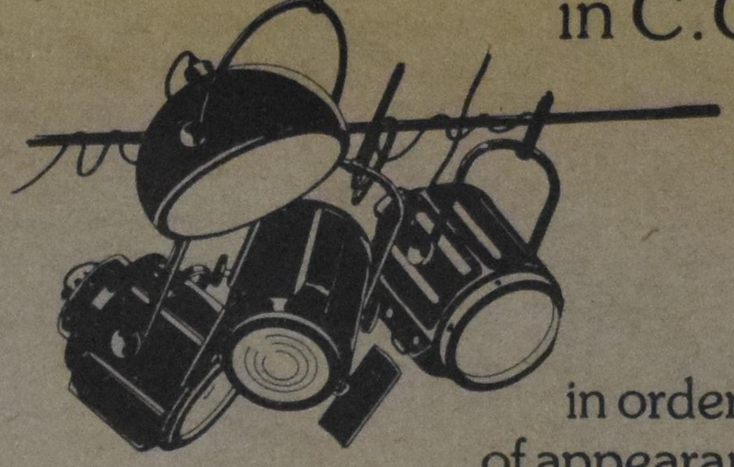

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Both services are to be followed by a time of fellowship and lunch

Furthermore all students are invited to join the University fellowship in the Labour Day Weedend Camp to be held at:
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LET'S PLAY CHESS

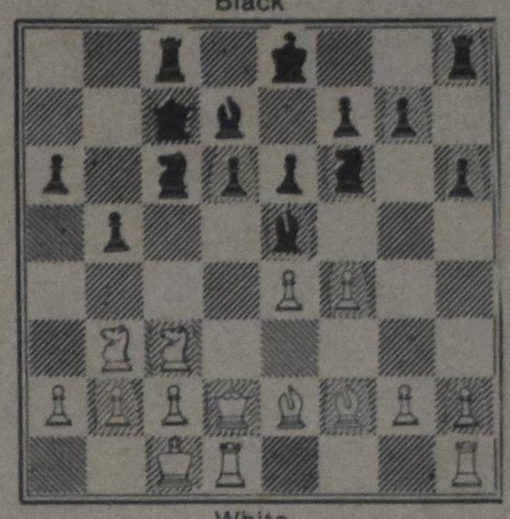
Editor: Pete Layer

MIDDLE GAME

Played at Groningen, Holland in 1946. White: Szabo (Hungary), Black: Lundin (Sweden)

After the thirteenth move, the position reached was:

Black



White

Four of White's pawns are ready to attack on the King's side. On the Queen's side, the Black Pawns are to be used for chasing the White pieces away while five of Black's pieces are ready to chase the King!
14. B-B3 preventing the loss of the King's Pawn after 14 . . . ,P-N5. 14. . . . . , N-QR4. Both 15 . . . , NxN and 15 . . . , N-B5 look good. 15. NxN, QxN; 16. K-N1 prevents the loss of the King's Rook Pawn. 16. . . . . , P-N5; 17. N-K2, P-K4; 18. N-B1, O-O. 19. N-Q3, R-B5; 20. P-QR3, White has gained the QN Pawn. 20. . . . , Q-B2; 21. NxNP, P-QR4; 22. P-QN3, PxN; 23, PxR, Black has sacrificed the Rook for a Knight. 23. . . . ,R-N1; 24. Q-Q3, B-K3; 25. B-K2, White has successfully defended his QB Pawn — the key to defend weak areas around his King. 25. . . ,Q-N2; threatens PxP ch.; 26. PxNP , NxP; 27. B-K1, P-Q4, attacks both QNP and QBP! 28. P-QB3, QPxP; 29. Q-B2, B-KV4! 30. K-B1, N-N6; 31. BxN, BxQ; 32. KxB

The next result: Black has a Queen for a Rook and a Bishop. Numerically, the players are about equal in strength. Black must exploit the disarray of White's pieces before the Rooks and Bishops are mobililized. White's King side attack never materialized since he had to defend against numerous Black threats. The ending will be shown in next week's column.

CALENDAR OF EVENTS

Aug. 31 - Sept. 2	Group camp of university and college students at Lakewood Christian Conference Grounds, Forest, Ont. Special college sectional. Music and song by Ed Drake. Speaker: Dr. Remkes Kooistra. Camp fee is $1.50 per night per person.
Sept. 9	At 10:30 a.m. the Waterloo (Ont.) Chr. Ref. Church welcomes all returning and new students in the worship service to be held in the auditorium of Conrad Grebel College, Westmount Rd., Waterloo. Parents are invited as well. After the service you are invited to stay for fellowship and become acquainted with the Ref. community at the Universities of Waterloo. At 5 p.m. the Guelph (Ont.) Chr. Ref. Church invites all Guelph students with their parents to a special worship service in the Guelph Chr. Ref. Church, Water Street, Guelph. After the service supper will be served during a fellowship hour.
Aug. 31 - Sept. 3	Dr. Gordon Spykman is scheduled to be main speaker at the B.C. AACS Family Conference. The beautiful grounds of Lakeside Bible Camp on scenic Whidbey Island have been secured. Dr. Spykman will discuss Liberation Theology which has arisen among Christians in South America as their answer to severe economic and social injustices. For information contact: Conference Registrar, Mrs. Margaret Vegt, 907 Fifth Street, New Westminster, B.C., V3L 2Y5, Ph. 521-3930.
Sept. 8	Youth Evangelism Services (YES) conference, 9 a.m. to 6 p.m., in the Chr. Ref. Church, 2630 Iniake Court, Mississauga, Ont. Registration forms available from YES 1008 Bathurst, St., Toronto, Ont. M5R 3G7
Sept. 15	The Ontario Christian Reformed Sunday School Teachers' Association will hold it 22nd annual convention in Blyth, Ont., Christian Reformed Church. Speakers are Rev. Louis Tamminga, Aldena Kamp, Peter Berghuis, Arend Kersten. The theme for the day is, "Alive in Christ." For more information write Rosalyn Hodgson, 65 Bythia St., Orangeville, Ont. L9W 2S4.
Sept. 29	Annual membership meeting of the Reformed Fellowship of Canada, Inc. at the Maranatha Chr. Ref. Church, Cambridge, Ont. at 2:00 p.m. Speaker: Rev. C.A. Schouls of Mitchell, Ont. on the topic: The Doctrine of Atonement.
Oct. 12-13	Annual meeting of the CJL Foundation will be held on the evening of October 12 and on October 13.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Aug. 17	Aug. 15	Aug. 13	Aug. 10
Aug. 24	Aug. 22	Aug. 20	Aug. 17
Aug. 31	Aug. 29	Aug. 27	Aug. 24

Books

Missions

Evidence: a lack of zeal for evangelism

I Believe in Mission: A Biblical View of the Church As a Going and Growing Concern by Mariano Di Gangi; published by Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1979; distributed in Canada by Speelman's Bookhouse, Rexdale, Ont; paperback, 123 pages; price: $2.95 U.S. Reviewed by Rev. Johan D. Tangelder, Bacolod City, Philippines 6001.

If you are looking for anecdotes on missions and missionaries, don't buy this book. If you want a solid and well-written study on missions — by all means — buy it! Dr. Mariano Di Gangi, for years associated with the Bible and Medical Missionary Fellowship, well known through his eloquent sermons and speeches, his involvement in the Evangelical Fellowship of Canada and the Evangelical Theological Society of Canada, and currently on the faculty of the Ontario Theological Seminary, Toronto, Ontario, has made an excellent contribution to mission literature. He presents a wealth of ideas and digs up nuggets of biblical truths relating to missions.

Dr. Di Gangi has written this book because "in these days of doubt and confusion concerning the mission of the Church, we need to recover this sense of being under orders. We must renew our commitment to that Great Commission which comes by the royal authority of the King of glory."

The author cites the "surprising indifference and shocking hostility to the furtherance of the gospel among some who claim to be followers of the Master." He writes about the wrath of God, a neglected truth in our days. He says; "The Saviour is also Lord and Judge of all. If we refuse to repent and believe the gospel of Christ, we remain under the wrath of God and bring ruin on ourselves instead of receiving salvation." He stresses the need for Word proclamation, but he does not forget the deed ministry. "We are called to transform and possess the world around us for the King. As bearers of his image, in the family, the church, the state, in work and leisure, we can communicate the gospel by a quality of discipleship whose direction is the Scripture and dynamic is the Spirit."

Di Gangi dispels the romantic notion that missionary work can still be done on a shoe-string budget. He says: "Some people don't give as they ought because they haven't considered their responsibility in the light of what the Bible says, the world's needs, the church's program, and their own resources. They are painfully aware of what inflation does to the cost of living, but blissfully ignorant of certain facts of evangelical life. They do not know that it now costs almost twice as much to send a missionary overseas than it did a decade ago. They do not realize that it is more expensive to maintain a missionary family in Tokyo or Tehran than in New York or Toronto. Thoughtlessly, they keep on giving very much as they did in the past."

The book is excellent not only for the reader's personal benefit, but also for study groups as each chapter ends with a number of questions for discussion.

Politics

Theology with a flaw

The Scope of Political Theology edited by Alistair Kee; published by SCM Press Ltd., London, England; distributed by G.R. Welch Company, Ltd., 310 Judson Street, Toronto, Ontario M8Z 1J9; paperback, 184 pages; price: $11.20. Reviewed by Rev. Johan D. Tangelder, Bacolod City, Philippines.

This book is a collection of articles that attempt to reflect on the breadth or scope of political theology and its implications. Its eight sections show the complexity and variety of the subject matter: political theology, politicized theology, pentecostal conscience, feminist perspectives, politics of mission, spirituality in politics, voices from Asia, ecology and community. Each section is introduced by the editor Alistaire Kee.

The selections are from the works of such well-known writers as Jurgen Moltmann, Walter Hollenweger and E.F. Schumacher. Writers less known are included as well, Kosuke Koyama, Jose Miguez Bonino and Yong-Bock Kim.

Can politics and religion be separated? Kee says, "Those who would keep politics out of religion adopt this position only to protect the existing alliance of politics and religion. Those who urge religion to stay out of politics may well do so to clear the ground for their own messianic pretentions."

Political theology declares that the message of Jesus Christ has a socio-political meaning. Jurgen Moltmann says of Christ, "The crucified God is in fact a stateless and classless God. But that does not mean that he is an unpolitical God. He is the God of the poor, the oppressed and the humiliated."

A Marxist perspective is needed to develop a social consciousness. The truth that Jesus is the Christ must be verified "in the praxis of those human beings who profess fidelity to him. The harsh judgment of Vaccari is correct in the last analysis: 'If man is not liberated, Christ has not risen.'" Theology is not based on Scripture, but it is "a reflection of reality."

The authors of the selections are all in search for freedom, justice and fulfillment. They see the reality of hunger, torture, war, violence, pollution and extreme forms of wealth and poverty. The deep compassion for the needs of our time is commendable. However, we cannot make Christ a political Messiah, though we must not shut our eyes to the social implications of the Gospel.

The political theology of the various authors is not a theology of grace but of activism. Through our efforts, they claim, we must build a new world. If we don't improve the lot of mankind, civilization will end.

In the book you have advocates of feminist, black, Asian and political theologies. What about a biblical theology? The only two parts of Scripture that stand out in the minds of most of the authors are Exodus, the liberation from Egypt's slavery and Matthew 25, the feeding of the hungry and the clothing of the naked.

I cannot agree with the secularization of theology I find in this book.

The new theology of politics is rooted in the revolutionary spirit of our age and not in Scripture. But the hope of the world doesn't lie in political theology, or Marxist-Christian dialogues and liberation movements. Our hope is in the Christ of the Scripture and his program for the world and our place and task in it. We are also looking for the time when the Lord shall "make all things new." (Revelation 21:5)

Bible History

An introduction to biblical archaeology

Archaeology and the Bible: An Introductory Study by Donald J. Wiseman and Edwin Yamauchi; published by Zondervan Publishing House, Grand Rapids, Michigan and distributed in Canada by Home Evangel Books, 1979; 122 pages. Reviewed by Rev. John Bolt, Weston, Ontario.

According to Donald J. Wiseman, author of the chapter "Archaeology and the Old Testament," archaeological knowledge, while "not essential to learning or responding to the message of the Bible, does help us to bridge the gap between the historical events recorded there and today, and to see how relevant and reliable the Bible is for us in the modern world."

The authors (Wiseman for the O.T. chapter and Yamauchi for the N.T.) simply trace biblical history from Genesis to Revelation and relate significant archeological discoveries to that history. Although both authors are convinced that archaeological evidence supports the reliability of the biblical record they do not use archaeology to "prove" the infallibility of Scripture as some fundamentalists do. Rather, their concern is to use archaeology to illumine unclear historical matters in the Bible or to correct incorrect interpretations of certain events. For example, Wiseman notes that "from Mari texts (and others) it can be shown that David's act of cutting the hem of Saul's garment was tantamount to rebellion or freedom from a royal overlord, just as the act of seizing the hem of a king's robe denote subordination."

Since this is only a brief outline and introduction to the subject it is very factually detailed. Consequently it does not read as easily as, for example, Paul Minear's delightful books on Christmas, Easter and Pentecost. Unfortunately there are also no photographs which, in my judgement, are so important to making archaeological finds interesting.

Nevertheless, as an introductory study this volume serves as a convenient summary of important archaeological information relating to biblical history. Visitors to Israel and the Near East would find it a helpful guide especially since it contains a lengthy index of names and places as well as a useful bibliography.

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